

Vijnanabhairava Tantra
(Simplified Practical Approach)



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VIJÑĀNABHAIRAVA TANTRA

(Simplified Practical Approach)

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PREFACE

Vijñānabhairava is Trika and tantra Scripture, wherein Śiva teaches His Consort Śakti, one hundred and twelve methods of contemplations to realize Him. As far as Trika Philosophy is concerned, it uses many complicated Sanskrit words and unless one understands the meaning of technical Sanskrit words in detail, it could be difficult to understand the full glory of this great Scripture. A sincere attempt has been made in this book to avoid all complicated words and make the teachings of Śiva as simple as possible. The main idea of this book is to discuss about one hundred and twelve contemplations in very simple terms, without losing sight on the focus of this sacred Scripture. All these contemplations can be easily practiced at home.

The entire text is in the form of divine conversation between Śiva and Śakti. Śakti asks Her Lord Śiva and gets clarifications on some of Her doubts and that is how this ancient Scripture has come into existence. The text has one hundred and sixty three aphorisms. Mind is the only factor in God realization. When a practitioner is able to dissolve his mind into the supreme consciousness of Bhairava, he becomes Bhairava himself. Tantra is based on the principle of accepting one as himself. In yoga one has to dissolve himself into That. The aim of both tantra and yoga are the same, realising the Self within, but the path taken by both are different. For practicing tantra, one need not have extensive knowledge. Understanding certain technical terms are necessary to achieve rapid progress. In yoga one has to fight against the principles of nature but in tantra one continues to remain with the nature. However, practice is important in both. As far as possible, Sanskrit alphabets have been avoided and are used only in a very few places.

However, IAST (International Alphabet for Sanskrit Transliteration) format is used through out the book, so that original glory of Sanskrit pronunciation is not lost. The basic idea of the book is to explain the teachings ofŚiva in simplest terms possible and the book does not dwell at length about Trika Philosophy.

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INTRODUCTION

Vijñānabhairava Tantra is a very ancient treatise that elucidates methods for God realisation. It does not talk about ritualistic principles but lays stress on foundational consciousness to realize Brahman. It describes methods to merge human consciousness with Divine Consciousness or the individual consciousness with cosmic consciousness. It is one of the rare collections of Kashmiri Saivism. Kashmiri tradition names the Absolute Reality as Bhairava. Combination of three alphabets *bha* + *ra* + *va* forms the word *Bhairava*. Each of these three alphabets means three different acts of God. *bha* means sustenance of the universe, *ra* means dissolution of the universe and *va* means manifestation of the universe. Vijñāna is the knowledge about the highest state of consciousness. It is the *nirvikalpa* stage (the stage where mind is free of any changes) where the mind is confined to the Brahman, where the discrimination between subject and object is dissolved. To achieve this stage there are four impediments. They are lethargy, distraction, resentment and lower level of bliss (bliss of Brahman is the highest bliss). Lower level of bliss is temporary and the highest level of bliss is perpetual. Bliss is the experience of inexplicable happiness. Therefore it is apparent that in order to realize Bhairava, one has to transcend these four impediments of the mind. The treatise does not explain in philosophical jargons but instead, approaches the core subject of Self-realization with practical applications. Thus Vijñānabhairava becomes different from other scriptures. Śiva Himself provides practical training to realize Bhairava (Śiva) through one hundred and twelve types of yogic techniques. The treatise does not invest time in analysis but plunges straight into practice.

Brahman, the absolute freedom and un-afflicted pure consciousness is revealed in the form of *icchā*, *jñāna* and *kriya* known as desire, knowledge and action, the functional causes for creation. Subject object differentiation arises only due to the change in the level of consciousness. One's awareness plays an extremely important role in Self-realization. Vijñānabhairava Tantra

teaches practical methods to develop one's awareness. The entire treatise deals with dhāraṇa-s (fixed concentration of the mind) or attentiveness for which concentration is important. It is a process by which mind is trained to concentrate on a particular spot. Vijñānabhairava deals only with yogic science and to a certain extent metaphysical science and not on philosophy. It is a science, because at every stage one can put to test all the one hundred and twelve techniques. This treatise is found in Rudra Yāmala, one of the very ancient tantra śāstra-s.

The entire text is in the form of divine conversation between Śiva and Śakti. Śakti asks Her Lord Śiva and gets clarifications on some of Her doubts and that is how this ancient scripture has come into existence. The text has one hundred and sixty three aphorisms. Mind is the only factor in God realization. When a practitioner is able to dissolve his mind into the supreme consciousness of Bhairava, he becomes Bhairava himself. Tantra is based on the principle of accepting one as himself and to go beyond and in yoga one has to dissolve himself in That. The aim of both tantra and yoga are the same, realising the Self within, but the path taken by both are different. For practicing tantra, one need not have extensive knowledge. Understanding certain technical terms are necessary to achieve rapid progress. In yoga one has to fight against the principles of nature but in tantra one continues to remain with the nature. However, practice is important in both.

If the teachings of Vijñānabhairava are followed, one can surely understand the changes that happen within. If a particular technique suits a person, he does not remain the same person. His perception becomes different. His spiritual evolution begins to happen within. All the techniques are simple and easy to follow, as Śiva Himself is the Guru here.

INTRODUCTORY VERSES (Verses 1 to 23)

Vijñānabhairava opens with a question asked by Bhairavi (Śakti, Consort of Bhairava or Śiva to

Bhairava seeking further clarifications on Rudra Yāmala. Vijñānabhairava is one of the chapters in Rudra Yāmala. Śakti specifically tells Śiva that She knows about *trikabheda* from Rudra Yāmala. *Trikabheda* is the philosophy of śākta school of thought. *Trika* means three and *bheda* means difference. The differences conceived by them are parā, parāpara and apara. Parā (discussed in detail in Lalitā Sahasranāma nama 366) means the highest form. This form is transcendent, beyond and outside the ordinary range of human experience or understanding. This form is considered as the Supreme and is full of energy. In order to manifest, it loses its supremacy and becomes parāpara, the mediocre level of supremacy. It further loses its strength at the exact time of manifestation becomes *apara*, loses its supremacy and is manifested. These three stages are known as Śiva, Śakti and nara (jīvātman or man). To understand this better, parā is Śiva, parāpara is Śakti and apara is jīva. In the state of Śiva (parā) both knowledge and action are blended in equal proportion. In the stage of Śakti only knowledge is predominant and in the stage of apara (human level) only action is predominant. This is known as *trikabheda*.

Bhairavi proceeds to ask further questions. Bhairavi wants to know the following:

1. The real nature of alphabets (In Sanskrit *a* to *kṣa*);
2. nine divisions of mantras; 3. The potency of the vowel-less mantra that energises the chakras (of kuṇḍalinī).

In order to understand these questions one should be familiar with the terms used by Bhairavi. The first question is about the real nature of the alphabets. These alphabets give rise to objects. The original verse says śabda-rāśikalā. Śabda-rāśi means the fifty one alphabets of Sanskrit. Kalā means the

kinetic energy of the divine or the Vimarśa form of the Brahman. Brahman has two aspects. Prakāśa is the self-illuminating Brahman without attributes and is just a witness. The other aspect of the Brahman is Vimarśa form, which is the kinetic force of creation. Prakāśa is Śiva and Vimarśa is Śakti.

The second question is about nine divisions of mantras. Mantras are the products of Śabda Brahman

(the source of all alphabets). It can be said that mantras are made of letters originated from Śabda

Brahman. The nine forms of mantras are Śiva, Sadaśiva, Īśvara, Vidyā Māyā, Kalā, Niyati, Puruṣa and Prakṛti. Prakṛti is Nature and Puruṣa is the individual soul. These nine play their well-defined roles both in creation and in destruction. These nine are known as *navātma-bheda* or the different stages of the soul. These nine principles or tattva-s are represented by nine letters and they are h, r, kṣ, m, l, v, y, ṇ, ṇum. The soul seeking liberation has to cross each of these states to realize Supreme Śiva, the ultimate source of creation. When a soul understands Śiva well, the soul becomes Self-realized. Birth happens when parā becomes parāpara and then to apara (Supreme, mediocre and lower or Śiva, Śakti and man). It is the process of Śiva becoming Śakti and then to man. One (Śiva) becomes many (both sentient and insentient beings). This process of involution ceases at some point of time and goes back to Śiva to remain with Him, with no more rebirth. After merging unto Him, the soul does not undergo further evolution and dissolution. By gaining knowledge and through its experience, it realizes the source of its origin, Śiva. This process is known as Self-realisation.

There is another aspect of this interpretation. The sound originates and undergoes different processes. It all begins with OM. One has to concentrate on the chanting (with sound) of OM, simultaneously concentrating on the movement of one's breath. During the process of both inhalations and exhalations, breath stops at a point both inwardly and outwardly. The next stage is where OM is chanted without sound and during this stage, breathing is suspended. In this suspended stage of breath, one reaches the soundless stage of sound, the subtle form of sound. The next stage is where one identifies himself with Śakti, the kinetic force of creation. Śakti is also known as the Brahman, but with attributes and māyā. Śakti is realised by a

sort of pseudo bliss. When this pseudo bliss diffuses from one's physical body, which is the penultimate stage of realisation, he moves to the final stage where Śiva and Śakti unite. The Brahman with attributes (Śakti) and the Brahman without attributes (Śiva) become one, the Self-illuminating Brahman. There is no form here and one is not separate from Śiva, the omnipresent and omnipotent. These states are known as 1. Akāra, 2. Ukāra, 3. Makāra (these three together called nāda. A + U + M = OM), 4. Bindu, 5. Ardhashandra, 6. Nirodhikā, 7. Śakti, 8. vyāpinī, 9. Samāna and finally 10. Unmanā. In the stage of unmanā the soul merges with Śiva and becomes one with Śiva. Unmanā is the supramental power of Śiva known as Śakti, who is beyond mind and time and is immeasurable.

The third question of Bhairavi is about the vowel-less mantra that energises all the energy centres in the path of kuṇḍalinī. She is keen to know the power about chakras. She is asking Śiva whether such energy originates from vowel-less bīja *ha*. This vowel-less *ha* is known as prāṇa- kuṇḍalinī. When the spine is energised through activation of chakras, that energy thus generated is called prāṇa śakti, which is self-created.

Bhairava answers these questions subsequently, but not before Bhairavi seeks further clarifications. Śiva begins his first technique in verse 26. The first 25 verses lay a strong foundation to understand 112 dhāraṇā-s thoroughly.

Bhairavi now wants to know whether *para* is compatible with *apara*. Since *para* stage cannot be complex in nature, can it be differentiated in the form of mantras or bodily forms? Bhairava clarifies the doubts of Bhairavi. Bhairavi is the disciple and Bhairava is Her guru. Husband is the Guru and His Consort is His disciple. It becomes obligatory on the part of a Guru to dispel the doubts of his disciples. There are two aspects to Guru-disciple relationship. Only a self-realized person can be a proper Guru. Disciples have to have total faith in their Guru. Guru's job does not end by mere initiation of mantras. He has to impart knowledge of the Brahman to his disciples. The Guru has to set in motion his own consciousness, with the consciousness of his disciple. Guru guides his disciple from the initial process of initiation to final liberation of his disciple. A Guru activates the power of kuṇḍalinī by

entering into the energy body of his disciple. This is generally done when the Guru asks his disciple to sit with him for meditation.

Para is the ulterior, because it is the supreme. Totality of manifestation appears in three forms – gross (sthūla), subtle (sūkṣma) and ulterior (*para*). Nature of *para* can also be interpreted as the expansion of the Brahman (Śiva) in the form of *aham* (I am), the essential form of Śakti. *A-para* is the other extreme of *para*. In the stage of *apara* (*nara*), manifestation of the gross materialistic world happens. The highest form of divine is Bhairava (*para*). His differentiating power is *a-para* (*nara*) and His differentiating cum non-differentiating power is *parāpara* (Śakti). Why Bhairavi wants to know about the compatibility of *para* with *a-para* or Śiva with a living being? Probably She could have perceived that this compatibility is connected to the process of creation. *Para* is undoubtedly the supreme among the three. *Para* or the Brahman cannot be attained either by mantras or by forms. Therefore, Bhairavi wants to know the real form of Her Guru cum Consort Bhairava. If the real identity of the Brahman is known, it is easier to attain Him. The question of Bhairavi could lead not only to Śiva, but to the entire universe as well. After all, She is the embodiment of supreme knowledge, hence She formulates questions that leads to understanding of the Brahman and His actions. Bhairavi's questions can be arranged like this:

1. What is the reality of Bhairava ?
2. What is this universe ?
- 3 . What is the central point of this universe?
4. Can time and space be transcended?
5. What is formless form?

Now Bhairava begins to clarify the doubts of Bhairavi. In the course of His clarifications, He declares one hundred and twelve techniques. One can choose any one of the one hundred and twelve techniques that suits him most. There is no ritual involved, in any of these techniques. Highest form of concentration is required to practice these techniques. One has to keep his consciousness pure. To have pure consciousness, thoughts need to be pure.

Ultimately, it is the mind that establishes connection between jīvatman (*apara*) and Paramātmān (*para*). Bhairava begins by saying that Her question is about the essence of tantras. There is a difference between tantraśāstra and yogaśāstra. Both tantra and yoga lead to Self-realisation, but the path that is to be traversed is quite opposite to each other. Yoga says that one should fight against one's nature but tantra accepts what you are. In yoga one has to transform oneself to realise the Brahman. But tantra does not advocate such transformation but it emphasises on concentration. Tantra does not care for senses and it cares only for the mind. Vijñānabhairava is a tantra.

Bhairava says that answers to Her questions are understandable only by the enlightened. Still he was willing to share with His disciple, His wife. Guru decides that His disciple is fit enough to receive the knowledge of the Brahman. The knowledge of the Brahman expounded by Brahman Himself is considered as highly secretive in nature. Śiva is all set to share His secrets with His Śakti. Bhairava says “The mantras and forms are only for the sake of writing and understanding them and is not worth the time. Bhairava is neither the forms nor mantras. These are the effects of maya and deceptive in nature. They are like dreams.” In the opening statement itself, Śiva rules out nine forms and fifty one alphabets. These descriptions are used for those who are still associated with rituals. Ritual is miles away from Reality. Rituals are only introduction to spirituality and one cannot continue to dwell only on the introduction. If ritual is considered as introduction, then liberation is conclusion. The process of spirituality is like education. One has to progress from lower class to higher class by thoroughly understanding the subjects taught in the lower class. If one is not able to understand the subject taught, then he is not allowed to go to the next higher class. Without understanding the significance of rituals, one cannot proceed to the next higher stage of spiritual knowledge. The transition has to be firm but gradual.

Bhairava tells Bhairavi that his descriptive form is only for the ignorant who meditates on forms.

They have confused mind that functions in opposite direction. They are associated only with rituals.

Bhairava says that those who indulge in meditation with forms are ignorant. We are taught by Upaniṣad-s that self effulgent Brahman has no form. If He

has form, then He loses his omnipresence and omnipotent nature. An object can exist only at certain place. A single object cannot prevail all over the universe at the same time. It cannot control the functions of the universe by being present in a particular place. The rituals have been prescribed for immature people. They are immature because, they still get engrossed in the effects of duality. They do not consider that Self and the self are the same. Bhairava says that in reality He is neither navātma (Śiva, Sadaśiva, Īśvara, Vidyā Māyā, Kalā, Niyati, Puruṣa and Prakṛti) nor the alphabets, nor Brahmā, Viṣṇu, Rudra or their śakti-s (powers). He is not concerned with the chakras nor His energy is in the form of Śakti (*na ca śaktisvarūpakāḥ*). Bhairava says that He is well beyond all such descriptive terms that are meant only for the ignorant and for the beginners of spirituality. Rituals are like toys to kids, whose attention are drawn towards toys. Without toys they do not know what a toy is. Through toys, various shapes and forms are taught to the young. A toy of a lion makes a kid to understand how a lion looks like. The same principle applies to the beginners of spirituality. Rituals are prescribed only for them. A form is given to the Brahman through rituals to make the ignorant understand the concept of divinity. A boy does not remain in the same class and goes up to the higher class. In the same way, an ignorant is expected to move forward in the spiritual path, leaving behind the rituals that were pursued till now.

Bhairava now proceeds to disclose His true nature. (Quoted statements are not literal translation) ‘I am beyond time, space and shape. There is no specific place or designation for me. My real nature cannot be explained as it is beyond explanation. My form cannot be delineated nor my place defined.’ The statement of Bhairava implies that He is beyond and outside the ordinary range of human experience or understanding. He transcends anything and everything that the universe is aware of. Ordinary range of human experience because, the higher range of human experience is bliss attained through knowledge. Self-realisation happens only beyond the higher range of human experience. It happens only when the mind is quietened. When the mind is quietened, intelligence gets purified and refined. At that time he understands that there is no Śiva, no Kailāśa, no Śakti, nothing, simply nothing. The mind devoid of ego, remains unaided by senses is unaware of various influences, multitude of energies and interactions. The mind becomes unaided by senses

only if it is devoid of ego, the “I” ness. Bhairava says that the stage of nothingness or void is filled with bliss, where the duality is completely obliterated. This stage of nothingness is filled with Bhairavi who is nothing but Bhairava Himself. This state cannot be explained but can be experienced through bliss. The worshipper merges into the worshipped. The duality obliterates into “That” and there exists only “That”. The practitioner continues to exist but he exists as “That”. In this stage, who is to be worshipped, as there is no differentiation between subject and object? If there are two persons present, one can pay reverence to the other, but there is no second here. This stage is known as the stage of impeccable fullness. Bhairava chooses two words, “Bhairavi and Bhairavātmanah (Consciousness of Bhairava)”. There is no difference between these two. Śiva and Śakti are not two different entities. They are one. They are not even Śiva-Śakti aikya (union). They are known as Śiva. That is why Lalitā Sahasranāma nāma 998 addresses Her as *Śrī Śivā*.

This highest state is called Bhairavi in tantra śāstra-s. The verse 17 says “parā pararupeṇa parādevī”.

Parā, the highest, *pararupeṇa*, the highest form and parādevī, She is That Devi or She is That. She is Bhairava in preternatural form. The reason of citing Bhairavi as the Supreme is due to the fact that real Bhairava is incomprehensible. Therefore, Bhairavi is the highest form that one can think of. Since Bhairava is not attainable, Bhairavi is called as Bhairava as well. Tantras advocate worshipping Bhairavi because tantra is a science and it does not take cognisance of inexplicable and inconceivable things. Bhairava is inexplicable. Self-realization happens at the level of Bhairavi and nobody knows what happens beyond Bhairavi. The human incapableness, unable to transcend Bhairavi, calls Bhairavi as Bhairava.

Bhairava continues by saying that there is ‘no difference between Śakti and Śiva’. Śakti is nothing but the possessor of Śiva’s energy. Feminine gender is Śakti and masculine gender is Śiva. This is the only difference between the two. Bhairava transcends everything by remaining supremely eminent. He has the intent to surpass anything but abides in unperceivable superiority of Śakti. Therefore, Śakti or Bhairavi is the divine energy of Śiva. It is now apparent that without Śiva, Śakti cannot exist. Instead of acting directly, Śiva

has channelised his divine energy to Śakti . That is why She is known as *para* (the supreme Śiva) Śakti (Parasite). The original verse uses the word *a-bedha* which means no difference. Therefore, Śakti is totally owned by Śiva endowed with all His energies. Bhairava says that energy of fire is not different from the fire itself. Fire produces different energies such as heat, light, etc. But they are not considered as different from the burning fire. The one who identifies himself with Śakti automatically becomes Śiva. This non-distinguishable state is reached because the practitioner has identified himself with Śakti and there is nothing else he needs to do, to attain Śiva, as attaining Śiva is not something different from attaining Śakti. Bhairava addresses Bhairavi as “Śiva priye” (one who loves Śiva) and says that the rays of the sun are not different from the sun itself or the light of the lamp is not different from the lamp itself. Sun is known only through its rays and lamp is known only through its light. Light is synonymous with sun and lamp. When light is there, it is called day and when light is not there it is called as night. When light prevails, it implies that sun is the cause for the light. The source of the light is known only through the light. In the same way Śiva is known only through Śakti. The source of energy, Śiva is known only through the energy of Śakti. The objects are realised through light, the source of which is the sun. Without light, objects cannot be realized. In the same way the universe is realised through Śakti, the source of which is Śiva. Had Śiva told Śakti the following, this explanation could have been avoided. ‘You are not different from me. You and I are the same. You are my energy. I have transferred all my energies to you. Even after transferring all my energies to you, I remain the Supreme. I cannot be transcended at all. People can know me only through you. They cannot perceive me separately. Though you are inseparable from me, you can never become me. You are part of me and I am not part of you.’

Now Bhairavi needs following clarifications.

1. Whose emblem is the trident? Trident is held by Śiva with three prongs. These prongs mean the three exclusive acts of divine, *icchā* (volition), *jñāna* (wisdom) and *kriya* (actions).

2. Who wears the garland of skulls? Of course it is Bhairava. Skulls signify the supreme consciousness.
3. How that *para* state can be realized that is devoid of time and space and is beyond explanation? Here She wants to know the true identity of the Absolute. She wants this to be explained in a easily understandable way.
4. How Bhairavi becomes the mouth of Bhairava?

Śiva can be attained only through Parāśakti. How Bhairavi can nurture any doubt that needs clarification? Is She not part of Śiva? Yes, She is Śiva Himself. But then, why Bhairavi is seeking answers from Śiva? She is not too concerned about Her questions, as She knows the answers. But being the universal mother, She is concerned about humanity. She wants the universe to learn these techniques. She knows that Śiva will not give direct replies to these questions. She also knows that Śiva is going to expound one hundred and twelve types of dhāraṇā-s. Dhāraṇā is a part of meditation where mind is fixed. Siddhis are attained only if dhāraṇā or concentration, meditation and samādhi happen in unison. Śiva is going to answer only through techniques of dhāraṇā. Patañcalī calls these three as *antaraṅga* which means internal. The transition from external to internal begins with dhāraṇā. The transition to spirituality happens here. Śiva does not answer the questions of Bhairavi. Instead, He unfolds the one hundred and twelve techniques of dhāraṇā-s to the universe. The teaching happens at the practical level.

DHĀRAṆĀ VERSES

(Verses 24 to 137)

Now Bhairava answers Bhairavi by expounding 112 types of pragmatic and proficient skills through concentration. From now on, each verse deals with a dhāraṇā. It is not necessary that one should follow all the 112 dhāraṇā-s. One can choose any one or more than one of the dhāraṇā-s that suits him best. For making a choice, one should understand all the 112 types of awareness or dhāraṇā-s.

Dhāraṇā 1

During normal breathing, breath goes in (inhalation) and goes out (exhalation). During inhalation, the breath enters our body through trachea to the lobes of the lungs and reaches the end points of the lobes. These end points meet the heart and the diaphragm. Visualise this point. Medically this area is known as *cardiophrenic pleural sinuses*. The air that we breathe in goes up to this point making an impact on the heart and the diaphragm. The movement of the diaphragm helps kuṇḍalinī to ascend. At the end of inhalation the air stands still for a fraction of a second before it makes a U turn (in fact it is V turn, as we do not get a point in U) to commence its exhalation process. Once exhalation is completed and before the commencement of inhalation, the air stands still for a few second before it commences its inhalation process. Normally inhalation begins at twelve inches from the tip of the nose. Observe this stillness of breath, the state of breathlessness. This may not be possible immediately, but with persistent practice this becomes possible to realize these two stillness points. When these points of stillness are realized, one realizes the state of Bhairava. In other words, Self realisation happens.

Dhāraṇā 2

This is the continuation of the previous one. At the end of inhalation and before the commencement of exhalation and after that momentary stillness, the breath takes a V turn and commences its exhalation process. Observe this exact point of V turn, the point where the return (exhalation) begins. There Bhairava is realized at that point. If one is able to concentrate on the points that Bhairava mentions, such awareness cleanses the path of kuṇḍalinī, the central canal of the spinal cord. The cleansing happens due to the vibratory effect of the awareness.

Dhāraṇā 3

This skill activates the suṣumna nāḍī or the central canal of the spinal cord. This skill involves in knowing the point of fusion of in-breath and out-breath. This fusion happens around the point of return that has been discussed in dhāraṇā 2. This point of fusion is where neither inhalation nor exhalation

happens. While fixing awareness here, the entire intellection ceases to function as awareness is fixed on the point of fusion and not on the worldly connections. The awareness becomes so strong that his thoughts are destroyed and he becomes thoughtless. His consciousness is fixed inwardly and his external connection through senses is sealed. During this process, sushumna becomes activated. In dhāraṇā 2, suṣumna is cleansed by mere concentration. In this dhāraṇā, suṣumna is activated by the stage of thoughtlessness (*nirvikalpa*). In this stage, one realizes Bhairava.

Dhāraṇā 4

When inhalation is made, exhalation does not happen immediately and when exhalation is made inhalation does not happen immediately. Either breath is retained for a moment or one is without breath for a moment. It is called *kumbhaka*. Breath is the source of energy for the body to survive and hence it is called prāṇa, the vital energy. Without prāṇa physical body cannot continue to exist. On many occasions, one could have noticed that he could have momentarily entered the state of death out of fear when his breath stops for a moment. When someone is flying and the aircraft develops serious technical snag, he becomes breathless when he hears the announcement made by the flight commander. Though he continues to exist, his consciousness for a moment becomes un-conscious. He becomes unaware of himself and the surroundings. He becomes thoughtless. For effective functioning of the mind, prāṇic energy is required. When the required supply of prāṇa is suspended, the mind also becomes thoughtless. During the stage of thoughtlessness, the individual self ceases to exist due to lack of prāṇa and merges into Bhairava. The ignorance of duality paves way for the knowledge of Reality. This dhāraṇā does not refer to forced holding of breath (*kumbhaka*). When this dhāraṇā is practiced in the stage of thoughtlessness, Bhairava is realized. It happens on its own.

Dhāraṇā 5

It is a well known fact that prāṇa or vital force of life known as kuṇḍalinī rests in perineum, where mūlādhāra chakra is situated. Kuṇḍalinī, the subtlest form of prāṇa energy is situated in mūlādhāra chakra. Kuṇḍalinī can be made to ascend only by means of consciousness. Certain other methods may also

be necessary like bandha-s and mudrā-s. When one fixes concentration on any object, the object becomes highly energised. If one fixes his consciousness on the base chakra, kuṇḍalinī begins to leave its place of domicile (perineum) to reach higher chakras. When it reaches higher chakras Self-realization happens gradually, or in other words Bhairava is realized. When kuṇḍalinī ascends, it appears like a lightning that is full of vibrant energy. It is not necessary that kuṇḍalinī should ascend chakra after chakra. In some exceptional cases, it ascends like a rocket from mūlādhāra straight to sahasrāra. The realisation always happens at sahasrāra. In this verse Bhairava says that one should merely concentrate on mūlādhāra. Rest of the process of realization unfolds automatically.

Dhāraṇā 6

In the earlier verse Śiva said that one should concentrate on mūlādhāra and the process of realizing Bhairava happens at sahasrāra. In this verse, Śiva says that the self illuminating kuṇḍalinī should be meditated from lower chakras towards the higher chakras. From mūlādhāra it goes to navel chakra, heart chakra, ājñā chakra to culminate at sahasrāra where the realization happens. The divine yoga (yoga means union) takes place here by the union of Śakti and Śiva. Kuṇḍalinī is considered as feminine energy and Śiva as the static masculine energy. Śiva Sūtra-s say that Śakti is Vimarśa and Śiva is Prakāśa.

There is distinct difference between the previous verse and this verse. Previous verse speaks about kuṇḍalinī blasting in a fraction of second to reach sahasrāra. This verse says that kuṇḍalinī ascending one chakra after another. If kuṇḍalinī blasts happens, it could lead to certain complications. It is possible that one could become unconscious for long or even become insane. For a scenario referred in dhāraṇā 5, one should prepare his body to withstand the impact of the blast, though it is not possible to know the timing of such blast. Such blast happens only if one has good karmic account. This dhāraṇā mentions about normal kuṇḍalinī practice.

The most important point of realising the Self is the third eye or ājñā chakra. The pineal gland that is behind ājñā chakra chakra can also be called as the

gland of divinity. Recent scientific studies have said that the pineal gland responds to light. The pineal gland can be said to be the location of soul and this soul gets connected to the cosmos through an orifice insahasrāra. This connection is established through a subtle illuminative cord known as ‘silver cord’. If one is able to concentrate on the third eye by inwardly focussing the biological eyes on ājñā chakra (pineal gland), kuṇḍalinī becomes manifest with all the potential energy. A fully activated ājñā chakra transforms visualised affirmations into reality. Here, he will not aspire for material prosperity, as he is gradually distancing himself from desires, bondage and attachments. However, he continues to live a normal life by partaking in normal activities.

Dhāraṇā 7

In the previous verses, Bhairava had spoken about realising Him. Now He explains the methods of being with Him. There are twelve focal points and each of these points is identified with a Sanskrit vowel. The study based on the vowels becomes too elaborate and hence dispensed with in this discussion. Only practical applications have been taken for discussions. These focal points are located in different parts of human body. These areas roughly represent the chakras (psychic-mystical centres). Following are the twelve centres. 1. Organs of procreation (marginally away from the perineum). 2. Mūlādhāra chakra or base chakra. 3. Svādhiṣṭhāna chakra. 4. Maṇipūra chakra or navel chakra. 5. Heart chakra or anāhata. 6. Viśuddhi chakra or throat chakra. 7. Palate (through a cavity in the upper palate, the kuṇḍalinī moves upwards.) 8. The third eye or ājñā chakra. 9. Lalāṭa, the central point of the forehead. (This is just above the ājñā chakra.) 10. Brahmarandra, an orifice at the top of the head. The area in which this orifice is situated is sahasrāra. 11. Śakti, the out of body energy. This exists outside the gross body and finally 12. Vyāpini (all pervading). This is where the spiritual journey ends. At this stage, the man is not different from the Supreme Creator, Śiva or Bhairava. When one is able to fix his consciousness on these twelve places by moving his kuṇḍalinī from perineum and merging it with the cosmos that exists outside gross body, he merges with Śiva, the Supreme. This happens in fifth stage of consciousness known as turyātīta.

Dhāraṇā 8

Having filled the whole body with prāṇic energy (the energy generated by prāṇa or breath when it enters the body), it removes thoughts from the mind. Mind can be freed from thoughts for a moment or even longer when one's concentration is fixed on ajna chakra or the third eye. But this is possible only if the breath is suspended during that moment. Suspending the breath does not mean holding the breath called *kumbhaka*. Suspension means sudden stoppage of the breath for a moment or more, irrespective of inhalation or exhalation happening. When concentration is fixed on the ājñā chakra, exactly at the same time suspend the process of breathing, synchronising it with the process of concentration. During this synchronisation process, the prāṇic energy gets converted into the energy of consciousness, wherein Bhairava is realized. The converted energy of consciousness moves above the sahasrāra to the fourth stage of consciousness known as *turya* stage. This means one's consciousness moves out of the body as *turya* is 12" above the top of the head. This is possible only when point of attention is fixed on ājñā chakra accompanied with suspended breathing. Rest of the process happens automatically.

Dhāraṇā 9

One has to meditate on the five tanmātra-s as void. Tanmātra-s are sensory perceptions. The five tanmātra-s are sound, touch, sight, taste and smell. They are subtle in nature and are the products of sensory organs that originated from the five basic elements. For example, smell is realized through nose whose origin is element air. These tanmātra-s being subtle in nature cause deep influence in the mind. Subtle is always more powerful than gross. We are able to see the sun in its gross form. But we are not able to see its subtle form, its rays. Rays that are subtle in nature are more powerful than the sun itself, though the latter is only a product of the former. It is always better to think positively than dwelling on the negativities. Thoughts (subtle) are more powerful than actions (gross). Thinking bad of somebody causes more karmic affliction than physically hurting him. Subtle state of soul is more powerful than the gross form of the body. Without the influence of the

sensory perceptions, the mind cannot function. Man cannot live without an active mind. Too much of sensory influence on the mind causes addiction. Bhairava says that one should fix his concentration on these tanmātra-s as void. In other words, the effect of the senses should be nullified by visualising that the effect of the senses such as sound, touch, etc (tanmātra-s) on the mind, is nothing. This is also known as śūnya meditation where consciousness stands disconnected from tanmātra-s. In fact, Patañjaliyoga sūtra-s begin by referring to this verse by saying that controlling impulses lead to conquering of the mind. Bhairava is realized in this inviolable void. To put it in simple terms, ignore tanmātra-s and this do-not-care attitude makes your longing for Bhairava firmer.

Dhāraṇā 10

Concentration is the focal point of entire Vijñānabhairava. Patañjali calls this as dhāraṇā. If one fixes his awareness on anything, be it śūnya (void), a wall, or a worthy person (a yogi), the energy that is generated from that level of consciousness (awareness) merges into Bhairava. This verse refers to three centres – void, wall and a worthy person. If we analyse these three, void is nothingness, no subject and no object; only nothingness or emptiness. The second one is wall, a lifeless object and the third one is a person in his gross form. Fixing consciousness on an object establishes a two way communication between the subject (the practitioner) and the object. When one fixes his awareness on an ignorant man, he also becomes ignorant. When one fixes his consciousness on the Brahman, he also becomes Brahman. These references mean nothingness, immovable and movable. There cannot be anything beyond these three. The object of concentration is not as important as the quality of concentration is. Only when the quality of the concentration is high, two way communication is established, otherwise it remains as one way only. This dhāraṇā is categorised under śāktopāya, where the mind is in the process of awakening.

Śiva Sūtra-s mention about three stages of mind – āṇavopāya (rested mind), śāktopāya (awakened mind) and Śāmbavopāya (dissolved mind).

Dharana 11

One has to concentrate within the skull by disconnecting his consciousness from the external world. He should keep his eyes closed. Bhairava uses the word *kapāla* in this verse. *Kapāla* means the skull bone or cranium and the brain is situated inside the cranial cavity. The gland of divinity, the pineal gland is situated here just behind *ājñā chakra*. If one practices to fix his consciousness inside the skull, the pineal gland gets activated paving the way for the higher spiritual experience. If consciousness is fixed within the cranium, *ājñā chakra* and *sahasrāra* automatically get opened one after another. During this process, if one is able to visualize a bright light, the pineal gland gets activated much faster as it responds to light. The word *kapāla* means the union of *Śiva* and *Śakti*. Their cosmic union takes place in *sahasrāra*, leading to enlightenment.

There are two important aspects in this verse. The first one is concentrating within the cranium and the second one is closing the eyes. Concentrating on the cranium or fixing one's awareness inside the cranium is to activate the spiritual eye. Once the spiritual eye is activated, *sahasrāra* automatically gets opened establishing a direct link between the self and the cosmos. Closure of eyes is recommended to disconnect external world, making the consciousness as pure as possible. Eyes should be closed as mildly as possible as pressure applied on the eyes could affect the optic nerves.

If one trains his biological eyes to look within through the third eye, his consciousness gets purified. Purification of consciousness means, elimination of all thoughts by fixing his consciousness on the self-illuminating Brahman or Bhairava within.

Dharana 12

Currently *Śiva* teaches *kuṇḍalinī* meditation. After having taught about the awareness on cranium, *Śiva* proceeds to explain about the *suṣumna* or the spinal cord. He uses the word *madhyanāḍi*. There is a central canal in the spinal cord through which *Parāśakti*, in the form of subtle *kuṇḍalinī* energy moves up and down. *Śiva* means this central canal as *madhyanāḍi*. This *nāḍi*

or canal is compared to a fibre of a lotus stalk that is extremely subtle. The entire spinal cord is to be concentrated to activate it. Activation of suṣumna means that individual consciousness is being taken over by the divine consciousness. If this change in perception of consciousness does not take place, it signals that the suṣumna is not activated. Bhairava is revealed by Parāśakti during this process. In this stage there is absolutely nothing, no mantras, no consciousness, literally nothingness except Bhairava and Bhairava alone. The individual consciousness stands merged with the Supreme consciousness, the Absolute.

The important aspect of this verse is the level of concentration on the subtle canal of the spinal cord. If one is able to fix his concentration on this subtle canal, rest unfolds on its own. In spirituality, the level of concentration is very important. If one could develop the ability to concentrate, he can make significant progress in spirituality.

Dhāraṇā 13

By plugging the seven openings in our head by using fingers of the palms and inwardly focusing on the ajna chakra, a light in the form of the moon can be seen. When one fixes his concentration on this light, it fades out and merges into nothingness. In that light, Bhairava is realized. The visibility of the light is only the starting point of absorption. When the light fades out, our consciousness should continue to remain engrossed in Bhairava. In the initial stages, this may appear to be difficult.

This practice is known as mahāyoni mudrā. Close the ears with thumbs, eyes with index fingers, two nostrils with middle fingers and place the ring fingers on the upper lip and the small fingers on the lower lip. Now all the seven openings in the head are closed and all the organs of perception (hands are rested, mouth, eyes, nostrils and ears) are plugged. This enables the mind to concentrate on the ājñā chakra. Behind the ājñā chakra, the pineal gland is located. This gland is known as the gland of divinity. When consciousness is fixed on the ajna chakra, the vibration of consciousness activates the pineal gland.

If the concentration is fixed on the ājñā chakra, a moon like light appears. The index fingers are to be placed at one inch from the outer corners of the closed eyes. The index fingers can be comfortably placed on the bony support to the eyebrows (known as superciliary arch), lightly pressing the upper eye lids (more on this discussed in the next verse). The position of fingers is important in seeing the moon like light. First, the light will be dim, and then it becomes powerful and finally fades away. Concentration on the ajna chakra is to be fixed by focusing the eye balls on the ājñā chakra. Undue pressure should not be applied on the eye balls, as this could damage optic nerves. Initially, the light may not appear due to the following reasons. The wrong positioning of the index fingers on the eyes. In such situations, the position of the index fingers can be moved slightly, either up and down or side wards. The second possibility is that pupils of the eyes may not be focussing on the ājñā chakra. The focus should be exactly on the meeting point of the eyebrows. Third possibility is lack of concentration on this point. If all these three issues are taken care of, the light is bound to appear after a minute or two. The closure of the organs of perception and fixing concentration on ājñā chakra should happen simultaneously.

The light that appears is known as bindu. In this bindu, Bhairava is realized. Regular practice of this skill activates sahasrāra. In this situation, the vibratory energy, on reaching the pineal gland splits into two parts. One part traverses upwards to the sahasrāra and another part reaches the back head chakra, the point just above the ājñā chakra at the back of the head. If this happens, all the lower chakras will be automatically activated.

Dhāraṇā 14

When the eyes are so pressed by applying mild pressure (as referred in the previous verse), and making small movements the light appears like the flame of fire known as *tilak*. One should meditate on the upper point of the flame also known as bindu at the top of the head (sahasrāra) and in the heart (anāhata chakra). The verse says that the flame like light appears when the pupils of the eyes are shaken up. Simultaneously meditating on both sahasrāra and anāhata is important. A link between sahasrāra and anāhata can be visualized

for this purpose. One will be absorbed into *laya* or inward focusing of consciousness on the light where Bhairava is realised. During this stage, thought process is annulled, as the entire consciousness is fixed on the flame, sahasrāra and anāhata. What is important to master this skill is inward focusing of consciousness and suitable movement of the eye balls using the index fingers.

Dhāraṇā 15

One hears the sound of anāhata (Śabda Brahman) in his ears, when his deep consciousness is fixed on the Brahman. Since the external sound is blocked by placing the thumbs on the ears, the sound of anāhata, also known as Śabda Brahman is realized from within. This sound is caused by internal vibration at heart chakra. The sound could be of any type, such as the sound of a musical instrument, sound of a conch, sound of water, sound of a bell, sound of a bee, etc. Someone could also hear the sound of OM. Since the sound is so subtle, the highest level of concentrations is required to absorb the sound. Please use the search engine at the top of this site to know more on Śabda Brahman. This internal sound arises from suṣumna that gets activated through prāṇa (breath). In fact, this is the sound of kuṇḍalinī as She alone traverses through suṣumna. When he fixes his consciousness on this sound, he forgets the material world and gets absorbed in the Brahman.

This sound cannot be heard in the first few practice sessions. Intense amount of concentration is required to listen to this sound. It should also be noted that nowhere, usage of mantras or yogic exercises is recommended but what is advocated is the highest form of consciousness. Absorption happens only when the level of consciousness is pure (devoid of any external influence).

Dhāraṇā 16

Śiva for the first time in Vijñānabhairava, addressees his consort as Bhairavi in this verse. Śiva says that by reciting OM for three mātra-s duration and meditating on the void caused at the end of the third mātra, Śiva is realised. One mātra is the time taken for one wink of eyes, approximating to a second.

There are three types of praṇava-s. One is the regular ‘OM’ that is associated with Vedas and known as Vedic praṇava. The second one is Śiva Praṇava *hum*. The third praṇava is *hrīm* which is also known as māyā praṇava. *Hrīm* is also known as māyā bīja. There is a difference between Śiva Praṇava and māyā praṇava. Recitation of *hrīm* or praṇava produces good results for the self and recitation of *hum* or Śiva praṇava produces all-round auspiciousness or the auspiciousness of the society. When *hum* is recited, evil forces are driven away, which means eradication of all obstructions. Māyā praṇava is different from Śakti praṇava. Śakti praṇava is *īm* (kāmakalā). Śiva says that one can recite any of these three praṇava-s. But one has to fix his consciousness in the void created by the gap between two consecutive recitations. It is important that one should recite any of these praṇava-s using three mātra-s. It should be pronounced as ‘OMMM’ prolonging the recitation of *m*. Another important point that is to be noticed here is that instead of concentrating on the ending of OM, one has to concentrate on the void created at the end of recitation. There will always be a void between in breath and out breath, which has been discussed earlier. In the same way the consciousness is to be fixed on the void or stillness or silence or śūnya at the end of one OM or any other praṇava-s.

Sage Patañjali says in his yoga sūtra-s (aphorisms) (I.37) *tasya vācakaḥ praṇavaḥ* which means ‘that word is praṇava’. Praṇava is the sound of Brahman. There is no difference between OM and the Brahman. Brahman in the form of sound is OM and therefore manifestations of OM and the Brahman are not different. Brahman can be named as OM or Śiva or Śakti, or Jesus or Allah or Viṣṇu. Brahman has nothing to do with these forms, as He is beyond attributes. The difference between OM and other manifested forms is that the former is manifestation of sound (śabdha Brahman) and the latter is manifestation of form.

Dharana 17

Śiva, after discussing about three types of śabda-s, proceeds to discuss the ways of realising Him through other mantras. Mantras are repeated and this is

called *japa*. During this process, when the first count ends the next count starts. During the recitation of mantra, energy is built up before exact time of delivery of mantra. The exact delivery happens after a few fractions of a second once the energy is completely gathered for its delivery. Most of the times, this happens unconsciously. In mantra *japa*, this process happens consecutively. Before the process of energy build up happens and at the end of drain of the entire built up energy after delivery of mantra, there is void. In this void Śiva is realized.

In most of the verses of Vijnānabhairava, Śiva directs that one should fix his consciousness in void. This is the main idea of Zen meditation. In Zen meditation abstractedness happens layer after layer finally leading to void and this is known as downing.

Dhāraṇā 18

When one listens attentively to the music coming out of musical instruments (like guitar, flute) in a concert, at the end of the concert, the music would be reverberating. This reverberation happens in his mind, in which period his sensory organs stand disconnected from his mind. His consciousness is absorbed in the reverberating sound of music. During this absorption, Bhairava is realised. This is a typical example of disconnecting senses and fixing consciousness on a subject. Such should be the kind consciousness to realize the Brahman. But the reverberation of sound is not possible if the concert is attended without focusing his attention (awareness is consciousness) on the music. Such is the type of consciousness one requires to realize Śiva.

Dharana 19

By uttering *piṇḍa* mantras from their gross to subtle forms, vibration originates and in the process of vibration, Śiva is realized. Uttering means the gross level of the letters to subtle level of the letters. First *piṇḍa* mantras are to be recited aloud and later on only mentally. This is known as the process of gross (aloud) to subtle (mental). Such mental recitations cause subtle vibrations, establishing a subtle link between mantras and the concerned deity, whose mantra is recited causing centring or focussing of one's

consciousness on the devata. Recitation of mantras without establishing this link is of no use. Piṇḍa mantras comprise of those letters that do not have vowels in the formation. For example bīja *sauḥ** is a piṇḍa mantra. Though it has vowel *a*, it becomes silent while pronouncing. There are nine such letters and they are h, s, r, kṣ, m, l, v, y, ṇuṃ known as navātma. Generally mantras have two parts. The first letter forms the soul and the rest form the body.

OM though not a piṇḍa mantra, is treated as a pinda mantra as it has both vowels (a,u) and consonants (m). Pinda mantras should not have any vowels. But Saiva philosophy approves pranava, the supreme mantra as pinda mantra. When OM is recited from its gross form to subtle form, it ends with 'm'. A begins from naval, U is added at the heart chakra and M is added at the mouth. Up to this, OM is gross. When OM traverses beyond this point, it loses its grossness and becomes subtle in nature. When it loses its gross form, OM gets transferred to subtle form and proceeds from bindu, ardhachandra, rodhini, nada, nadanta, Śakti, vyapini, samana and unmana. Unmana, the final point of subtle sound ends at sahasrara, where an active mind becomes passive. Beyond this point nothing exists (shunya or void) and in this void Śiva is realized.

*Formation of *sauḥ*. This is known as It is the formation of third Brahma with the fourteenth vowel, next to lord of vowels. *Omtat-sat* consists of three symbolic Brahmas. Om is the first Brahma, *tat* is the second Brahma and *sat* is the third Brahma. Fourteenth vowel is *aḥ* (also known as visarga). Lord of vowels is *aṃ*. *aḥ* (the fourteenth vowel) is placed next to *aṃ*. Out of *sat*, *sa* in combination with *aḥ* forms *sauḥ*. (Parā-trīśikā-vivaraṇa – verses 9 and 10)

Dhāraṇā 20

If one contemplates śūṇya (void) in all directions of his body without any thoughts, he experiences everything as śūṇya. Two factors are to be taken into account simultaneously. First is the visualisation of void in all directions and second is to still the mind. When void is visualised in all directions, mind can be stilled without any efforts. When there is nothing around, mind also becomes still. First step is to feel the presence of the body and next step is to visualize śūṇya from all sides. Finally, body also gets dissolved in emptiness that prevails all over. In that emptiness or śūṇya, Śiva is realized. Why Śiva

is realized in śūṇya? Brahman is omnipresent and can only be realized. He cannot be seen as He is formless. When there is nothing else present, Śiva who is omnipresent is realized in the void. This process is called śūṇyātisūṇya. It can be compared to pūrṇātipūrṇa (pūrṇa means complete or total). Both refer to Brahman.

Dhāraṇā 21

The void that was contemplated all around should now be contemplated above and below the body only. Now the body is placed between two voids. When we try to feel our body, it goes missing between two areas of void. This skill purely depends upon one's ability to contemplate voidness above and below the body. This ability again depends upon one's consciousness. The matter (body) gets dissolved into emptiness and there is emptiness all round. The energy of śūṇya from both sides leads to bodiless situation. The mass of the body dissolves into śūṇya. In that total voidness, Śiva is realized.

Dhāraṇā 22

This verse gives importance to void. One should simultaneously contemplate void on both upper and lower sides of the body and in the middle of the heart (said to be the place of soul). If he contemplates like this, his consciousness becomes free of all vikalpa-s (vikalpa means alternatives). In this state of nirvikalpa (absence of vikalpa-s) Bhairava is realized. This refers to the repeated contemplation of pure thought construct (vikalpa) of oneself being essentially Śiva or the Supreme 'I' consciousness. Thoughts apply immense pressure on the mind causing a phenomenon called forced thinking. When the mind is devoid of thoughts, reality is exposed.

Dhāraṇā 23

Contemplate that the body is seated on nothingness or void. This contemplation leads to thoughtless mind or nirvakalpa state. This verse is a continuation of the previous verse. Previous verse mentioned about thoughtless body. This verse goes further and says that one should contemplate that he is seated on void. Now, not only void is contemplated inside the body, but also outside the body as well. This leads to a thoughtless

stage of mind which is known as nirvikalpa stage. This is the beginning stage of samādhi. This is the stage where sudden emergence of Śiva consciousness happens without any mental or any other extraneous aids in a fraction of a second. Realization always happens this way.

Upāya means to reach any state or condition or approach. There are three types of upāya-s. Śiva Sūtra-s are based on these three types of upāya-s. In this context, upāya-s mean the three level of consciousness. Śāmbhavopāya is the highest level of consciousness where Self-realization takes place. The next lower level of upāya is Śāktopāya a stage prior of Śāmbhavopāya. The third is āṇavopāya, the lowest level of consciousness connected to self. Apart from the three, there is one more upāya known as anupāya. In this stage, realisation happens on its own without any upāya-s.

Dhāraṇā 24

Śiva knows that contemplating void all-round is difficult. He now gives alternate methods. Śiva address His consort as lustrous eyed. If visualising total void (both inside and outside his body) is not possible, one should contemplate that beneath his skin there is void. Body provides shapes and forms. If visualization is done this way, his consciousness becomes limitless (not limited by flesh and blood). By practice, the contemplation of śūnya becomes firm and he enters nirvikalpa samādhi.

The state of thoughtlessness is known as nir-vikalpa samādhi, the egoless state. Mind reaches the state of suspended animation. Patañjali says in his YogaSūtra (I.18) that “nir-vikalpasamādhi is attained by constant practice of cessation of all mental activity, in which mindstuff retains only the unmanifested impressions.”

For further reading: Samādhi literally means joining or combining with. During meditation all kinds of thoughts cease to exist. Once this is achieved, single pointed concentration sweeps in, to centre on the primary object of intense concentration. The feeling of extreme happiness known as bliss is realized, which is not the end but only a beginning. After having reached the highest stage of bliss, the level of blissfulness starts to decrease and ultimately fades away altogether. Now the mind reaches the stage of

equanimity. Further consolidation of single-pointed focusing takes place. At this stage bliss is totally dissolved and body sensations are lost. Void or śūnya begins to unfold as the object of meditation. Finally he is absorbed into nothingness or void. This is the highest stage of meditation called nirvikalpa samādhi that is attainable only by determination, dedication and intense commitment. Such absorptions could be either internal or external depending upon where one's concentration is fixed. It is important that one should decide in the initial stages of practicing meditation whether to fix his purest form of consciousness either internally or externally. Either way, the ultimate result remains the same.

Dhāraṇā 25

One should fix his awareness on the external skin of his body visualising śūnya beneath. This is on the lines of previous verse only. Skin is the limiting factor for the body. When this limiting factor is mentally dissolved, he becomes part of cosmos, where Śiva alone prevails. When he merges his consciousness with Śiva Himself, which is the ultimate stage of meditation, he needs to do nothing more. This is how Śāktopāya leads to Śāmbhavopāya. This is the process of Śakti leading to Śiva. This process is also discussed in Lalitā Sahasranāma 727 Śivajñāna pradāyinī.

Dhāraṇā 26

It is often said 'look within'. Śiva explains where to look within. He says that one should concentrate in the inner space between the two halves of the heart. But he uses the word *padma* which means lotus. Now the confusion arises whether it is the biological heart or the heart chakra. The biological heart is not positioned in the centre of the body. Further in the biological heart there is no empty space. The heart chakra is located in the centre of the body in the spinal cord. Kaṭha Upaniṣad (II.i.12) *madhya ātmāni tiṣṭati* which means Brahman is in the centre of the body. There is no space in the biological heart. Therefore, it is obvious that Śiva refers to anāhata chakra only. Śiva says that one should concentrate on the heart chakra by inwardly focussing the senses to attain the highest stage of blessedness.

Dhāraṇā 27

When one fixes his consciousness in dvādaśānta at all times, the wandering of his mind will get dissolved over a period of time. Dvādaśānta is the term normally associated with kuṇḍalinī meditation. Generally the term means twelve finger lengths. For example the distance between the tip of the nose to sahasrara is twelve finger lengths. The cosmic energy is drawn by the orifice in the sahasrāra from twelve finger length level. Exchange of energy between the body and cosmos takes place at twelve finger length from the top of the head. One's energy is radiated through different chakras situated in the body. In general, dvādaśānta means twelve finger lengths between any two points. In this context, dvādaśānta means sahasrāra. Śiva says that one should fix his consciousness in sahasrāra while performing all routine activities. If this is practiced regularly, Śiva is realized. The next verse also refers to dvādaśānta.

{ There are different interpretations for dvādaśānta. According to other interpretations, it also means 1.void or śūnya. 2. The spinal cord. 3. It could also mean the pineal gland situated at twelve inches from brahmarandhra. According to the latest findings, it is believed that the pineal gland is the place where the soul resides. }

Dhāraṇā 28

If one repeatedly fixes his consciousness in any of the dvādaśānta-s (possibly meaning navel chakra upwards. The distance between one's navel chakra and anāhata chakra is twelve finger lengths), Śiva says that his mind gets fixed. As per this verse, one should hold his awareness repeatedly on the same place, twelve inches away from the body. The consciousness should be fixed outside the body, where one does not have any sensory afflictions. This verse says that apart from performing routine karmas by using his mind, he should also hold his higher level of consciousness away from the body uninfluenced by senses. As long as one's consciousness is within the body, sensory afflictions are bound to happen. After a few days of practice, he will feel as if he is born afresh.

{ There are two possibilities in such a situation. Either the consciousness alternates between two stages (with the body and without the body) or his

consciousness is split between performing actions on one side and meditation on the other side. But in the initial stage of this practice, this perfection may not be possible leading to lower level of efficiency in working environment. But once this stage is attained, the efficiency level turns out to be very high. }

Dhāraṇā 29

Visualise that one's entire body from the tip of the toe is burnt by kālāgni (the fire of Rudra. Śrī Rudram 2). This visualisation is said to purify the body. Kālāgni of Rudra is capable of destroying all physical and mental impurities. Since the purity of both body and mind is necessary to realize Him, Bhairava says that such visualisation is necessary. The same type of visualisation is cited in Śrī Vidya navāvaraṇa pūja. Why it is said so? Kṛṣṇa answers this in Bhagavad Gītā (III.37) "It is desire begotten of the element of rajas, which appears as wrath. It is insatiable and grossly wicked. Know this to be the enemy in this case." This is the significance of showing ārti while performing rituals. When sins and impurities of body and mind are burnt, what remains is only the pure consciousness where Śiva is realized. For Śiva-realisation, purity of thought, mind and body are the most essential factors.

Dhāraṇā 30

The previous verse said that one should visualise that his entire body is burnt by kālāgni. This verse says that one should visualise that the entire universe is being burnt by kālāgni. Śiva recommends such visualisations not only for the purpose of purity of mind and body, but also for single pointed focus without any distractions. When the visualisation is completed to the last piece of the universe, Śiva reveals Himself.

Practically, it is difficult to visualise the universe burning, whereas it is easier to visualise our own body burning. Śiva does not jump from corporal self to the transfinite universe. It should be understood that transition between the two verses (52 and 53) should be gradual. When one is experienced in offering his body to kālāgni, he should first begin by visualise burning tiny objects before him and gradually proceed to the ultimate visualisation of burning the universe. Persistent practice makes things happen over a period of time.

Dhāraṇā 31

Meditate the elements of one's own body or the universe merge one after another and at the end where there is nothing remaining to merge, Bhairavi is revealed. As already discussed there are three types of upāya-s. Śāmbhavopāya pertains to mind (consciousness) and Śāktopāya pertains to gross matter. This verse talks about Śāktopāya as it involves body. This is a process where gross matters merge among themselves that gradually merges into subtle, subtler and subtlest. Brahman is the subtlest of all. This process is known as vyāpti, which means invariable concomitance, an occurrence, or existence together or in connection with one another. Vyāpti can be further explained as the knowledge that is derived from the knowledge of an invariable relation between what is perceived and what is derived. We can take fire and smoke as an example. Smoke is the result of fire and when smoke prevails, fire has to be there. This is called invariable concomitance.

When a gross matter prevails (gross body made up of sensory organs), there has to be subtle elements such as mind, intellect and ego (antaḥkaraṇa or internal psychic organs). One has to meditate that his gross form dissolves into subtler (*kāmakalā*) form and finally into subtlest (*kuṇḍalinī*) form of Śakti . When this happens, Śakti is revealed in the form of Parāśakti (*para* means supreme). When Parāśakti reveals Herself, She will also reveal Śiva in due course. Only Parāśakti can reveal Bhairava or without realising Bhairavi, Bhairava cannot be realised.

This verse talks about different state of consciousness such as active, dream, deep sleep, turya and turyātīta. In the lowest level of consciousness, normal actions are performed. Mergers take place in the middle levels of consciousness and realisation takes place in the highest level of consciousness, where 'I' ness ceases to exist and you are lost as an independent entity.

Dhāraṇā 32

If energy of prana is meditated upon both as gross and subtle at dvādaśānta and mentally entering into it, he stands liberated. Dvādaśānta is twelve inches outside a particular place in the body. Mostly this is used in kuṇḍalinī

meditation. Meditation on dvādaśānta points is used only in the upper three chakras (anāhata viśuddhi and ājñā) and sahasrāra. Breathing should be deep and slow with sound. (Breathing with sound makes the kuṇḍalinī ascend). If one breathes fast, the breathing will be shallow, leading to lesser intake of oxygen and consequent diminished energy level. One has to fix his awareness in any one of the above mentioned dvādaśānta points, the points outside the body. In the initial stages of this meditation, one has sit in his normal meditative posture. Whichever posture is convenient to the practitioner that is the best suited posture for him. After sometime, during this meditation, one could lose his consciousness mildly. At that point of time, lie down flat without altering the quality of breathing or modifying the level of consciousness. A stage of drowsiness will engulf the practitioner. This is known as induced sleep state. From induced sleep state, he could move his consciousness to next higher level, the dream state. Now he dreams whatever he desires to dream. Though he continues to remain in the stage of awakening, he enters the dream state and beyond, up to the final level of turya.

During the entire practice, one should not stop making sound of breath. During this process, a conscious mind transforms into unconscious state. This type of meditation is considered as one of the highest level of meditations. One should choose a place without any disturbance. It is important to note that when one is able to manipulate his level of consciousness to higher frequencies, which invariably happens at the highest level of meditation, one should not be disturbed. Any sudden sound or touch could be calamitous. It should be remembered that in this meditation, consciousness is fixed in dvādaśānta, twelve inches away from gross body. During such types of meditation, even someone enters his aura field, it also could cause irreparable damage, as in these stages, one's aura expands phenomenally.

Dhāraṇā 33

One should meditate that the entire universe consisting of three stages, gross, subtle and subtlet. Mind dissolves successively into the next stage, till there is nothing left in the mind to dissolve and at this point it dissolves into pure consciousness. Śakti is known as mahāvidyā, made up of three aspects of spiritual truth. Possibly this is the reason for using a triangle for representing

Śakti. The three aspects are *nara* (man), the gross; Śakti, the subtle; and Śiva, the Supreme.

According to Parā-trīśikā-vivarāṇa (another Trika Scripture), the universe comprising of both subjective and objective aspects is the ontogeny of Svātantrya (freedom) Śakti. It is also said that

Śiva is the sole possessor of Śakti and the entire phenomenal manifestation is the varied form of His Svātantrya Śakti also known as His sovereign autonomy or Parāvāk. This sovereign autonomy is made up six forms known as ṣaḍadhva, where ṣaḍ means six and *adhva* means path. ṣaḍadhva is again divided into two before getting divided into six. The two major divisions are subjective side and objective side known as vācaka and vācya. She Herself explains thus. “I”, the same Parāvāk Devi unseparated from Śiva (vācya) and sastra (vācaka) form the world and its referent. This Parāvāk becomes Parāśakti. Therefore Śakti is none other than Supreme Divine Consciousness which is not an abstract idea throbbing conscious power or energy, which but living and

is known as Parāśakti, and constantly pulsating as “I”, or Parāvāk, the sound and speech and their meaning. This explanation is provided to emphasise that gross divides into subtle, subtler and subtlest. Only the subtlest can transcend the mind to become purest form of consciousness. A practitioner starts his spiritual path by reciting verses aloud, then he gets initiated into mantra japa and finally he meditates to know the subtler things of life and starts enjoying the bliss. When he continues to dwell in bliss, he realises subtlest Brahman and ultimately merges with Him and thereafter he continues to exist in Brahman. He loses his individual identity. He merely represents Brahman.

According to this verse, one should refine his mind by dissolving gross matters into subtle matters. While doing so he, he attains the pure knowledge to realise Śiva. His *citta*, the individual consciousness transforms into *citi*, the universal consciousness (Pratyabhijñāhṛdayam (the secret of Self-rationalisation), sūtra 13). He now enters the stage of samādhi, where he realises Bhairava.

Dhāraṇā 34

If one meditates on the path leading to the Reality, that prevails through out the universe, at the end of the path, one gets spiritual awakening. The verse uses the word śaiva. Śaiva does not merely mean the followers of Śiva. Śaivism is the outcome of Śaivāgama. Āgama means a traditional doctrine or precept, collection of such doctrines, sacred work, or anything handed down and fixed by tradition. Though āgama-s do not differ largely from the Vedas, they are however sprinkled with tantric treatises as well. Āgama-s elaborately discuss on final liberation and hence can be compared with Upaniṣad-s. There are opinions that āgama-s counter the teaching of Upaniṣad-s. Śaivāgama teaches the methods of worshipping Śiva. Śiva āgama-s do not segregate Śakti as a different entity. For example Śiva and Śakti are referred as Prakāśa and Vimarśa forms, the one without the other become ineffectual*.

Śiva is omnipresent. Based on the discussion (*) above, Śiva alone cannot prevail as He becomes ineffectual without Śakti. Śiva has not much of work. All the time He remains as a witness.

The Prakāśa form of Śiva along with the Vimarśa form of Śakti are to be contemplated. The awakening happens only at the end of the spiritual path. Spiritual path proceeds from gross to subtle. Spiritual path means one's ability to refine and purify his consciousness. Realisation happens only in the purest form of consciousness. Reality is a process where gross gets dissolved into subtle. When gross material world is dissolved in the subtle forms of Prakāśa and Vimarśa, spiritual awakening happens. When this happens, for him everything is Śiva and Śiva alone. He does not see anyone other than Śiva.

Dhāraṇā 35

The ultimate stage for a soul is its absorption into Śiva. This absorption also called liberation or salvation is for the soul and nothing to do with the body. Soul takes different forms from its origin to its obliteration. Here, the absorption has to happen through one's mind. Mind is the unique feature of human beings and liberation of the soul can happen only during human birth.

To attain salvation, one has to meditate that universe is void. When he meditates on the void, his mind also becomes void. When the mind becomes void, it merges into the Supreme Void. His pure consciousness gets ready to merge with Śiva consciousness.

The mind can be made as void only if it becomes devoid of thoughts pertaining to the past, present and future. In other words the mind has to be trained to transcend time.

Dhāraṇā 36

This verse gives additional inputs to practice previous dhāraṇā. Take any vessel. Within the walls of the vessel, void prevails (the element of ākāśa or ether). He sees nothing inside the vessel though in reality, air exists inside the vessel. Concentrate on the interior of the vessel, where no gross object prevails. Eyes are to be kept open so that concentration is fixed on the empty space inside the vessel.

{ Concentration can be fixed by keeping the eyes either open or closed. Concentration means single pointed focus of the mind. In the initial stages, dhāraṇā will be more effective when the eyes are kept open as the eyes can be trained to focus on a point. Focusing is the most important factor in realisation. }

When concentration is fixed on the inner void of the vessel, his individual consciousness will be absorbed into the universal consciousness that prevails inside the vessel. Even when the eyes are kept open, eyes do not see anything. I am a man (individual consciousness) now consciousness). becomes I am Śiva (universal

Dhāraṇā 37

Go to a place where there are no trees, no mountains, no housing units, nothing at all. He will see only a vast stretch of land. He will not see any objects. He has nothing to see. He has no option except to look into the vast stretch of śūnya or void.

Though there is no major difference between the previous verse and this verse, except the size of the vastness. Now the mind is trained to concentrate on the expanded vastness. A vessel has restricted voidness as opposed to the expanded voidness referred here. In both the cases, the experience of absorption will be the same. When the mind is trained to focus on void, the mind loses its power of cerebration. Thought construct arises only if choices are made available to the mind. A choiceless mind becomes thoughtless. In the thoughtless stage of the mind, Bhairava is realised.

Dhāraṇā 38

In this verse, choice is made available to the mind. He has to take two objects and concentrate at a point between the two objects. After sometime, the objects will vanish into the focal point. Immediately after this dissolution, the two objects will be visible again. He has to go through the process again wherein the objects dissolve into the focal point. When the concentration becomes intense, he will observe that his breathing has considerably slowed down. Breathing becomes erratic and faster only if the mind is engaged with thoughts.

{Making the mind thoughtless is a very important step in meditation. There is no point in looking into the past, as the past is gone. There is no use of looking into the future, as none can foresee the future. If one is able to live in the present moment, mind can be easily controlled. The controlled mind can be realised by noticing the breathing.}

Dhāraṇā 39

There are two objects in his front. He has to concentrate on one object. When he continuously fixes his consciousness on this object, he becomes one with the object after some time. The objective consciousness merges with his subjective consciousness and forms the universal consciousness. Though the second object is present he has not yet moved his concentration to the second object. In the gap between the formation of universal consciousness and shifting of his concentration on the second object, Śiva is realised. These

types of concentrations make him to merge his individual consciousness with universal consciousness, the cosmos.

The previous verse said that he should not concentrate on either of the objects. This verse says that he should concentrate on one of the objects and become one with it before shifting his concentration on the other. This verse lays emphasis on the gap between the realisation of universal consciousness while concentrating on the first object and the beginning of the individual concentration on the second object. When he merges with universal consciousness while concentrating on the first object, he realises the bliss. He realises all pervading Śiva and he knows that he is not different from Śiva. He realises that his pure consciousness manifests as Śiva.

Abhinava Gupta says in his famous *Tantraloka*(I.83) “It is said that the ātman, full of Śivāmṛta (ambrosia of Śiva) is called bliss.”

Dhāraṇā 40

One has to contemplate that the whole universe is filled with Consciousness. During this contemplation, mind should be free of thoughts. Instead of the universe, the aspirant can also meditate that his body is full of Consciousness. When perfection is attained, Supreme Awakening happens. Consciousness is nothing but awareness. Consciousness is the most important factor for living. There are different levels of consciousness. The lowest level of consciousness is the mundane consciousness and the highest level of consciousness is the Divine consciousness, which can also be expressed as illuminating Bhairava Consciousness.

There is direct connection between consciousness and the mind. Consciousness can be purified or refined only through one’s mind with no way of controlling it with external aids.

Dhāraṇā 41

By merging inhalation and exhalation, equivalence can be realized. Equivalence means realizing all as Bhairava, the true feeling of realizing His omnipresence. When inhalation is done, it stops at a point inside the body

and from the same place, exhalation begins. Inhalation is prāṇa and exhalation is apāna. This happens inside the body. Similar point is there outside the body. When the air exhaled reaches a particular point outside the body, inhalation starts from the same point outside the body. Thus, there are two points, one inside the body and the other outside the body. These two points are called external dvādaśānta and internal dvādaśānta. Dvādaśānta means twelve finger length (dvādaśa

– twelve; anta—limit or boundary). As far as the internal contemplation is concerned, one can visualize a point in third eye chakra or heart chakra. The point which is twelve inches above sahasrāra is also known as dvādaśānta, where out-of-body experience is realized.

When one meditates on either of these two points, externally or internally, a condition arises wherein both inhalation and exhalation stops for a few seconds and a void is created, in which one realizes equivalence. For him, the entire universe appears as Bhairava.

Dhāraṇā 42

When one visualizes that his own body is filled with his own spiritual bliss, he is able to identify himself with the Supreme Bliss. His own spiritual bliss is the bliss that is not identified with any of the external objects but the essence of his inner divinity.

The aspirant has a choice. Either he can contemplate his own body filled with bliss or the whole universe is filled with bliss, as explained in verse 63. The point to be noted here is that contemplation should be made on his own bliss and not on the Divine Bliss. Obviously, he cannot contemplate on the Divine Bliss, as he has not yet experienced the same. Contemplation here means affirmation. This means that he has to visualize that his body or the universe is already filled with his own bliss and not being filled with His bliss. With practice, he is able to unite his bliss with Supreme Bliss, the Bliss of Bhairava.

Dhāraṇā 43

When one fixes his concentration on any event that is happening before him, his mind becomes free of all other thoughts. For example, if one witnesses a

sporting event fixing his complete attention on either of the teams, his mind does not think about anything else, except the event happening before him and the team concerned. During this state, his mind becomes devoid of all other thought processes and in this state, Bhairava is realized. When a person is able to fix his consciousness on any event or any scene before him, because of the high level of concentration, he enters into the state of Supreme Bliss.

Generally, this can be experienced if one visits places of worship. When one fixes his concentration on the idol of the deity, for some time, his mind is disconnected from the external world. His mind is freed of all other thoughts and his entire concentration is only on the idol. As a result of this high level of concentration, he becomes one with that form of the idol or he becomes That. In this state, all dualities are dissolved and there remains only the idol. The subject and object become one; perceiver and the perceived become one. As a result, he enters into a thoughtless state of trance or nirvikalpa samādhi, which could last only for a few seconds. During this state, his kuṇḍalinī ascends automatically to ājñā or sahasrāra. At the time of exiting from this state, tears will roll down his eyes and he will have bouts of goose bumps. Goose bumps generally bring down the kuṇḍalinī, which is a natural process. During this trance, he realizes Bhairava. There is also another interpretation which says that if one's armpit is tickled by somebody, in that laughter Bhairava is realized. This is based on the usage of word *kuhana* in the verse.

As has already been discussed, it is the quality of the meditation that matters and not the duration of the meditation. For a high quality meditation, ten minutes duration is more than sufficient. Any thought process is associated only with the material world. When the mind becomes devoid of thought process, there prevails Bhairava, as He is omnipresent. Black board is an ideal example. When the letters written on the black board are erased, there remains only the black board. When the letters are present on the black board, at that time, apart from the black board, letters are also present. In other words, black board is always present, but only the letters change. Letters are the thought processes and the black board is Bhairava.

Dhāraṇā 44

{Additional information: Vijñānabhairava reveals the various methods of dhāraṇā to realize Bhairava, that is Śiva. There are 112 methods of dhāraṇā revealed by Vijñānabhairava. Dhāraṇā not only means concentration, but also includes breath movement. Unless concentration and breath movement work in tandem, purpose of meditation will never be achieved. As a result of attaining perfection attained in dhāraṇā, pratyāhāra happens on its own. Steady and slow movement of breath indicates the calmness of the mind. If the mind is turbulent, one can bring the mind under control by resorting to slow and deep breathing through both the nostrils. Wherever concentration is mentioned, it means that one should either hold his breath at that point or visualize breathing (both inhalation and exhalation) on that point.}

By closing the sensory organs, prāṇa begins to ascend through the central canal of the spinal cord and this can be realized through tingling sensations at different chakras in the spinal cord. At the time of feeling the tingling sensation, one can realize Bhairava.

Prāṇa is used for all actions of the body. For example, for seeing, hearing, walking, etc prāṇa is required. If the organs of perceptions are closed, there is no work for prāṇa. Prāṇa cannot remain idly. Since there is no work for prāṇa, it begins to ascend through suṣumna (spinal cord) from mūlādhāra to brahmarandhra at sahasrāra. Brahmarandhra is an orifice at the top of the head in sahasrāra through which gross body draws prāṇa from the cosmos. For Yogis, the soul escapes through this orifice at the time of death. Out of body experience is realized only if one's consciousness goes past this orifice, only to come back again. If the consciousness does not comeback, it means death.

Idle prāṇa awakens the kuṇḍalinī from the perineum and makes her to ascend through the spinal cord. When the kuṇḍalinī ascends, generally it ascends in stages crossing every chakra and piercing all the three granthi-s, known as knots. This natural movement of kuṇḍalinī is known as crawling. The sudden movement of kuṇḍalinī to the top of the head is known as blasting of kuṇḍalinī. Blast happens in rare cases and is highly dangerous. Mostly this

happens during accidental falls. The right way to meditate on kuṇḍalinī is to gradually make her ascend through various chakras. When kuṇḍalinī ascends through various chakras, one can feel her movement through the spine, as if an ant is crawling in the spine. If one's attention is fixed on this sensation, during that time, Bhairava can be realized. During this process, dhāraṇā and pratyāhāra happen one after another, leading to trance. Pratyāhāra is the withdrawal of senses resulting in dissolution of the material world. During this trance, Bhairava is realized.

From this verse, one can understand that the quality of meditation is more important than the duration of the meditation. For attaining perfection in meditation, one has to first focus the mind on any one object and over a period of time, the mind gets trained to focus. As long as any thought prevails in the mind, perfection in meditation can never be achieved. This can be achieved only through practice. One should also remember that before realizing the Self, Bliss is a natural prelude.

Dhāraṇā 45

This verse is interpreted in two different ways.

During the state of blissfulness, if one fixes his concentration on the navel chakra, which is also known as maṇipūraka chakra and the heart chakra also known as anāhata chakra, he enters the state of blissfulness. The first two chakras are ignored here and the verse subtly talks about the two higher chakras mentioned here. The effect of kuṇḍalinī will be felt only if she enters maṇipūraka and goes beyond it. The lower two chakras, mūlādhāra and svādhiṣṭhāna are associated only with the normal states of consciousness, whereas, the higher chakras from maṇipūraka are associated with higher states of consciousness. Further, even without practicing kuṇḍalinī meditation, kuṇḍalinī will hover around these two lower chakras if one is religiously inclined. Religious practices are generally associated with these two lower chakras.

Maṇipūraka chakra is associated with fire element and anāhata chakra is associated with the element air. These two chakras are derived from the usage of words *vahni* and *vāyu pūrṇam* in this verse. Vahni means fire and *vāyu pūrṇam* means full of air. Therefore, it is construed that these two words mean these two chakras subtly. If one is able to fix his consciousness on the suṣumna connecting these two chakras, one will be able to move away from the mundane level of consciousness to the higher level of consciousness. During this time, one enters into the state of bliss. This practice is in continuation of the previous verse.

But, there is another interpretation, which is more logical than the previous one. This interpretation is based on the usage of words *vahni* and *viṣa*. Vahni is taken to mean the power of will or *iccāśakti* and *viṣa* is taken to mean the power of knowledge or *jñānaśakti*. This verse says that one should fix his consciousness on the point of meeting of these two śakti-s. That is, when one travels on the line of *iccāśakti* he will reach the end point of *iccāśakti*. At the end of *iccāśakti*, *jñānaśakti* begins. The point of concentration should be on the point where *iccāśakti* ends and *jñānaśakti* begins. This is the point where all the actions end and the divine or higher knowledge begins to dawn. Since the cessation of the entire actions take place at this point, concentrating on this point leads to bliss and ultimate realization. The state of bliss experienced here is compared to the bliss arising out of the union of Śiva and Śakti. Their union takes place at sahasrāra, as a result of which ambrosia is secreted and drips down to the throat.

Dhāraṇā 46

During orgasm, complete absorption takes place between the two, when all other thoughts are annihilated and they enter the state of thoughtlessness. Even the presence of the partner who triggered the orgasm is not realized. This is described here as the state of Bliss. One can experience Bliss only if his or her mind becomes thoughtless and in this state, if one is able to unite his consciousness with the Divine Consciousness, he or she could enjoy the Bliss. When the mind becomes thoughtless, Divine Consciousness automatically pervades it.

During conjugation, kuṇḍalinī automatically gets activated and reaches ājñā chakra where two subtle nāḍī-s iḍā and piṅgala join suṣumna, the central canal in the spine. This is the point where mind initiates the process of purification and attempts to get into the path of divinity. This is the point where the individual consciousness attempts to enter into the Supreme Consciousness. Tantra Scriptures mostly dwell on this aspect. The pleasure of the gross body gets into subtle body where individual mind and ego are embedded. As a result of this pleasure, mind, intellect and ego are completely dissolved and every part of the body experiences the Bliss. At the state of experiencing the Bliss, there exists only the Bliss and nothing else, including the mind. Transcending the mind is called the state of turya.

When awareness is fixed at ājñā chakra during orgasm, one can feel the ascension of kuṇḍalinī on its own. This is not without reasoning. Kuṇḍalinī, situated in the perineum gets activated due to the intense heat and energy and moves up towards higher chakras. Pressure cookers work on this principle.

This verse says that during the state of thoughtless arising at the time of orgasm, Bliss can be experienced. The ultimate aim of any practice is to enter the state of Bliss. It should be understood that the verse only explains the state of Bliss and does not say that this is the path to experience the Bliss. Divine Bliss can be experienced by uniting one's individual consciousness with the Supreme Consciousness.

Orgasmic pleasure which is described in this verse as the Bliss is not perpetual. The perpetual Bliss can be experienced only if self and Self are united. Tantra is a very dangerous path to pursue without understanding the various intricacies and subtleties.

Dhāraṇā 47

Even in the absence of a partner, bliss can be attained by remembering the moments of conjugal pleasure. This verse is an extension of the previous verse. The previous verse spoke about a partner. This verse says there is no need for a partner to enjoy bliss. Dwelling on those thoughts are enough to

trigger the Bliss. In other words, this verse subtly conveys that if one is able to unite his consciousness with that of Śiva, one can experience Bliss.

It can also be explained that energy of Śakti uniting with the consciousness of Śiva causes the Bliss.

This is also known as divine union. Based on this principle, Śakti is defined as kinetic in nature and

Śiva as static in nature. The one who is able to unite Śakti and Śiva in his or her mind is called a Yogi. During the perfect union, as defined in the previous verse, all dualities are dissolved and there exists only Śiva in the form of Bliss, where kinetic aspect is only inherent but not visible. This is known as spiritual orgasm and generally happens only outside the physical body, a few inches above sahasrāra. This is the point where not only Śiva is realized, but the entire universe is realized. One's individual consciousness becomes universal consciousness during this state.

Dhāraṇā 48

One will experience great joy while meeting a relative after a long time. While experiencing this joy, one should focus on this joy till he experiences the Bliss. The point driven home in these verses is fixing of one's awareness during a particular act or incident. It is also to be understood that joy after persistent focusing manifests as Bliss; a sad incident cannot cause Bliss.

Happiness has two aspects, one at the time of first experience and second at the time of recollecting the incident leading to joy. If one is able to concentrate on either of these, one can experience the Bliss.

This is the reason for many becoming speechless on seeing a person very dear to their hearts after a long gap. Tears roll down due to the state of Bliss unfolding.

Dhāraṇā 49

When one experiences happiness while eating or drinking, he should meditate on that joy which results in Bliss. Meditate on the joy means taking forward that joy or remaining in that joy. When he immerses himself in that joy, he is absorbed in that joy which transforms into Bliss.

Generally it is said that stomach should be empty while meditating. But this verse overrides this principle, as Bliss can happen at any time, even without meditation. There are two kinds of Bliss. The first one is induced during perfect meditation. The second one happens on its own without any reason. For example, on seeing a sage, on visiting a place of worship, Bliss unfolds on its own. Bliss also unfolds when the energy level is very powerful in certain places.

Dhāraṇā 50

When a yogi becomes absorbed in music or a song, he becomes joyous as his total awareness is fixed on the song or music. He becomes engrossed in the music, as he fixes his entire awareness on the music, and as a result of this, his mind is totally pervaded by the joy aroused by the music. When he carries forward this single pointed awareness, he becomes one with the Self.

Bhajans and discourses are the appropriate forums to experience this. When someone is immersed into a discourse, he forgets his surroundings and fixes his consciousness on the discourse. He is able to visualize that he is personally present at the scene narrated during the discourse. He realizes that the scenes, as described in the discourse happen before him. Some devotional songs are also capable of making a person to enter into a trance.

This is a typical instance of a person transcending his mind and getting absorbed into that experience, the state of *turya*.

Dhāraṇā 51

When the mind is satisfied on certain object or event, let the mind be fixed there itself. As a result of fixing continued awareness on the particular object or event, Bliss unfolds.

Amongst many activities that happen in our lives, only few activities are done with involvement. Because of this involvement, mind gets focused on a particular activity and as a result of this one feels the joy, which manifests as Bliss.

The point driven home in these verses is absolute concentration on a particular act or object. When the awareness, which is also known as consciousness, is fixed without distractions, mind is totally pervaded by that particular act or object. During this state, all other mundane thought processes are annihilated and consciousness is fixed only on that act or object. This leads to ecstasy, which can be realized only by the mind. Mind is the only tool available to us to experience the Bliss.

Dhāraṇā 52

This is a very important verse and be realized by everyone in normal course of life.

One has gone to bed. He is about to sleep but not actually entered into the state of sleep. At the same time, he is not fully awake. He is neither sleeping nor awake. He is in the midpoint between these two states. During this state Śakti reveals Herself. During this state, all thoughts processes are annihilated as the mind is about to enter into the state of losing consciousness for sleep.

This state can be observed by everyone by default. The same state repeats while one is about to wakeup. This can be better explained through this flow chart.

Active state going to bed mid point state dream state deep sleep state
dream state (reversal of the process begins here) mid point state getting
up from bed active state.

Mid point is the state that is being described in this verse. Not only divine visions, but also divine commune happens in this mid point state. If one learns to concentrate on this mid point, which may not last long (may be a minute), one can surely have divine indecipherable commune and hazy visions. This can be perfected with practice.

Dhāraṇā 53

Look into the sky that appears in different colors (VIBGYOR) due to the effect of the sun. Alternative, one can look into a lamp or light. Whatever is the point of gazing, one has to focus on it with absolute concentration. When the awareness on the sun or light is intent, one is able to realize the illuminating

Self. In other words, the Self will have that kind of illumine at the microcosmic level. At the macrocosmic level, the illumination will be several times brighter and is beyond human comprehension.

There is one specific dhāraṇa, which is often advised to increase concentration. Light a candle. Fix your consciousness on the light of the candle. Then close the eyes. You can see the light of the candle within for a few seconds. This practice not only helps in improving one's focus, but also helps in kuṇḍalinī meditation. Particularly, this kind of concentration helps in making the kuṇḍalinī ascend from ājñācakra.

Dhāraṇā 54

At the time of perceiving the universe through yogic practice, five mudrā-s discussed below are disclosed and as a result of which, Bhairava is revealed.

The five mudrā-s are karaṅkiṇī, krodhanā, bhairavī, lelihānā and khecarī. Mudrā means joyous and mudrā refers to the various finger and body gestures. Certain postures of the body or finger gestures cause peace and happiness in the mind. They accelerate the pace of reaching the state of Bliss.

Karaṅkiṇī is the mudrā related to the highest knowledge. The yogī looks at everything as skeleton. Gross bodies are built on skeletons. Karaṅk means skeleton. When flesh and blood are destroyed, what remains is the skeleton. Practicing this mudrā causes detachment from the objects. Detachment is not a simple process, as the mind looks for something repeatedly that it has enjoyed for a long time. This is known as addiction. Perceiving the world as skeleton leads to detachment from addictive objects as one realizes that finally only the ugly looking skeletal body remains. This mudrā is possible

only through perception and hence, is associated with knowledge. Anything that works on the mind is knowledge.

The second mudrā is known as krodhana mudrā. Krodhana means anger. When one is in the state of anger, his entire body system gets tensed, breathing becomes shallow and as a result of which, his mind loses its saneness. The result is emotional outbursts, where one is prevented from using his sane mind. From this one can understand that mudrā simply does not mean body or finger gestures, but also a lot to do with one's mind. When an aspirant perceives the material world without passion and anger, he understands the true reality of the material world, which is nothing but Bhairava, as the universe is pervaded by His Consciousness.

The third mudrā is bhairavī mudrā, where one looks outwardly with his biological eyes without blinking and his consciousness is turned inwardly towards his mind. In spite of his looks at the objects, his inner mind is not associated with the act of looking through biological eyes. The term biological eye is used because there is a subtle eye known as third eye or inner eye at ājñācakra. During this mudrā, though biological eyes are active, the impressions received through the sensory organ viz. biological eyes are not passed on to the mind, as the mind is actively associated with the inner eye. Those who have perfectly learnt this mudrā attains supernatural powers. This mudrā is useful to withdraw the external world or the material world into the inner Self. This bhairavī mudrā is not the one that is mentioned in Hatha Yoga.

The fourth one is lelihānā mudrā and is associated with taste. Lelihāna means movement of the tongue hurriedly. For example, while tasting a sweet, one opens his mouth and begins to taste the first piece of the sweet and at that time his entire awareness is fixed on the taste with the aid of active tongue. Sometimes, some sort of subtle vibrations also happen during this first taste. When an aspirant perceives this moment as the nature of Supreme Consciousness, he enters the state of Bliss, as what he perceives is Bhairava, the Supreme Consciousness.

The fifth and the last one is khecarī mudrā. The one that is described here is fixing consciousness in the open space known as ākāśa. Generally this is practiced as explained in Hatha Yoga. One has to lift the tip of his tongue and roll it back so that it can touch the upper palate. During this practice, consciousness should be placed in ājñā cakra. During this state, one

generates high amount positive energy which can be used to heal others. But, the khecarī mudrā described here is not the one discussed in Hatha Yoga. In this verse, khecarī mudrā refers to the fixation of one's consciousness on ākāśa to become one with the Supreme Consciousness. During this state, the Yogī's consciousness is not different from Śiva Consciousness or Universal Consciousness.

At the time of spontaneous perception of the universe through these five mudrās karāṅkiṇi, krodhanā, bhairavī, lelihānā and ^{khecarī} (करङ्किकङ्किक, ओधना, भरवी, लेङ्कलहाना and खेचरी) ^{supreme} Consciousness is revealed.

During meditation, when these five mudrās are used, one understands the pervasion of the Self in the form of the universe. In other words, he understands the omnipresence nature of Śiva, the Supreme Consciousness. Mudrās are generally used to activate a particular part of the body and to increase the psychic energy and to eliminate the excess energy generated in the body. Excessive psychic energy leads to blockades and needs to be grounded, i.e. passed on to the Mother Earth. Instead, this energy can be used to heal others also. It is difficult to find people with higher energy levels and they should not waste their energy and should use their divine energy to heal others.

Karāṅkiṇi mudrā is viewing the universe as a skeleton (karāṅka means skeleton). This mudrā is only a perception and is related to the higher levels of spiritual knowledge. The Yogī looks at the universe as something that is dissolved into ākāśa, where alone there is stillness. Nothing moves in the ākāśa. When the Yogī looks at the universe as a skeleton, he looks at the cause of the universe, the Supreme Consciousness. It is like our skeletal bodies forming the basis of our shapes and forms. Without the skeletal body, muscles and nerves alone cannot fully form a body. Further, when the Yogī looks at the universe as skeleton, he becomes devoid of attachments and desires, as one cannot develop attachment to a skeleton. This is known as the source of knowledge, because the Yogī looks for the cause than the effect. This is the spiritual knowledge.

Krodhanā mudrā is releasing muscular and nervous tensions from the body. In this mudrā, facial muscles are contracted, mouth and eyes are wide open and he fixes his awareness on the mantra he recites. In that mantra, Śiva reveals Himself to him. Only those Yogī-s, who have attained mantra siddhi can use this mudrā. Krodha means anger and in the present context it is not used to mean anger, but refers to the mystical mantra. It can be inferred that the mantra is OM.

Bhairavī mudrā is where one keeps his eyes wide open without blinking and looks externally, but his consciousness is fixed internally. He has to fix his breathing on the point where he fixes his consciousness within. Fixing breath on any part of the body is possible by synchronizing breath and concentration on the same place. Breath cannot get fixed on a particular place, but this has to be visualized, as practiced in kuṇḍalinī meditation. The bhairavī mudrā discussed here is not related to the one discussed in Hatha Yoga, which is about the placement of palms. Here, it is about fixing consciousness within, though he looks at the external world through his sensory organs. This is one of the mudrās that can lead to trance.

Lelihanā mudrā is where the Yogī considers universal consciousness as his own consciousness, where all dualities are dissolved.

Khecarī mudrā is considered as one of the important mudrās. It is derived from the word khecara meaning roaming in the sky. What is described here is the same as explained in Hatha Yoga (III. 36 54), turning the tongue backwards and placing it on the upper palette. The one who has attained perfection will not have disease and he is freed from hunger, thirst, etc. When this is perfected in the proper way, (pushing the tongue and touching the hanging soft palette is the ultimate perfection) spirituous liquor is secreted and on processing it at the throat chakra, gives a disease free life. It also activates ājñācakra and back head cakra and in the process activates the pineal gland, the gland of divinity. This also helps in activating the sahasrāra. The only deterrent factor of this mudrā is the amount of heat it generates in the body during practice. One has to consciously make efforts to reduce this heat by consuming a lot of water, milk, curd, fresh fruits and vegetables. This mudrā is highly helpful in making the kuṇḍalinī ascend towards ājñā cakra

and above. The secretion of ambrosia, having the consistency of honey and drifting into the throat can be realized distinctly. By practice, one can collect this ambrosia in the throat chakra, which stores and distributes this nectar appropriately to the body system. If it enters the digestive system, the ambrosia will not be of any use and will be simply wasted. While healing others, one has to necessarily keep his/her tongue in khecarī mudrā, which causes the generation of powerful prānic energy.

Dhāraṇā 55

Sit on a soft cushion with one buttock and keep hands and legs in a relaxed state. During this practice, the mind becomes calm. Rajasic and tamasic qualities of the mind are annihilated and

sāttvika quality alone prevails in the mind during this posture. Keeping hands and legs in relaxed state means folding them in interlocking position, but with ease. However, the choice of keeping the arms and legs is left to the comfort level of the practitioner. The only precondition is that there should be no tension or stiffness in arms and legs and one should sit with one buttock on a cushion. While sitting in this posture, one's individual consciousness merges into Supreme Consciousness.

Dhāraṇā 56

By sitting comfortably, raise both the arms and lock the two palms on top of the head fixing consciousness in the armpits. During this state, the mind becomes calm. This posture is often seen in temples. In temples, one could fix his consciousness on the consecrated idol. At home, one has to fix his consciousness in the armpits. During kuṇḍalinī meditation, if kuṇḍalinī is not properly ascended, it leads to energy congestion in armpits, leading to shoulder problems. Armpits have vacuum within.

Dhāraṇā 57

Fix awareness on an external object without blinking (like bhairavī mudrā explained above) the eyes, the mind is fixed on that object and during this state, he enters the state of Śiva. This is based on the fact that when the mind

is fully pervaded only by that object, rest of the thoughts are annihilated and the mind becomes calm and composed. The object on which one fixes his gaze should not be far away from him and should be three dimensional; for example, a flower or an idol and not a picture.

Dhāraṇā 58

This verse is in continuation of khecari mudrā, discussed earlier. Use kecahri mudrā, wide open the jaws, but ensure that lips are closed. Recite the alphabet ‘ha (हं)’ mentally. In a perfect khecari

mudrā, one can feel the pulsation at ājñā cakra. If the pulsation is not felt, one has to move the tip of the tongue here and there to find the exact place where the sensation in the ājñā cakra is felt. This is the point where one should practice khechari mudrā. ‘ha’ here refers to haṁsa mantra. During this posture, one can listen to the subtle hissing sound of the breath passing through this place. If the ears are closed, the sound can be clearly heard. Concentrate on this sound, where mind is deactivated totally by annihilating all thought processes, peace alone prevails in the mind. This is known as the pure mind where, Self is realized. It is important to note that Self can be realized only in a thoughtless state of the mind.

Dhāraṇā 59

While sitting or lying down, visualize your body is hanging from thin air without any support. Since the contemplation is on the floating of the body, all other thoughts are annihilated and in the process impressions in the mind are removed.

Mind by default strays through old memories or heeds to the inputs received from sensory organs. If the mind is made to abstain from both these situations, it becomes tranquil and quiet. In order to do this, mind is to be engaged in an activity that is not connected to these two, memories and sensory organs. Hence several alternatives are suggested in Vijñānabhairava to keep the mind engaged and the same time to keep it calm and composed.

In a very peaceful state, the mind forgets about the embedded impressions of the past.

Dhāraṇā 60

By swinging the body slowly the mind becomes tranquil. The swing of the body can be due to the vehicle in which he travels or he can himself make the body to swing. When the body swings, the mind becomes calm. The aerobic exercises are typical examples. During these exercises, the mind remains absolutely pure on account of two factors; first, due to the deep breathing and second due to the concentration on the movements of the body. It should be always remembered that one should take more time in exhaling than the time taken for inhalation. Suppose one counts up to 10 for inhalation, it is better to exhale by counting 15 to 20. This practice always keeps the mind calm. In a calm mind, if Self is contemplated, He is realized easily.

Dhāraṇā 61

By sitting comfortably, look at the blue sky (meaning without clouds) without blinking and without moving the body, you attain the nature of Bhairava. When the concentration is fixed on the vastness of ākāśa, the vastness of Bhairava is realized. This is because, he becomes one with the vastness of ākāśa and as Bhairava is inexplicable vastness, you are able to realize Bhairava. The realization lasts for a few seconds and this is how realization happens in the initial stages. During the stage of fixing consciousness on ākāśa, the aspirant becomes one with the vastness of ākāśa. When consciousness becomes devoid of any thought processes, which is also known as pure consciousness, in that state, Bhairava is realized.

Dhāraṇā 62

The yogī who visualizes the vast ākāśa as the essence of Bhairava till ākāśa is dissolved in his ājñā cakra and becomes visible as illuminating Light in ājñā cakra. Consequently, the entire universe gets absorbed in that Light.

This is almost an extension of the previous verse. There are two possibilities for contemplation. One is to visualize the skull as wide open so that the entire

ākāśa gets into that opening and enters ājñā cakra. The other option is to visualize that the ākāśa enters into the body through the orifice at top of the head known as brahmarandra. The cosmic energy can be drawn into the body by using this orifice, by perfect visualization. The other area where one can draw cosmic energy is medulla, the back head. If one stands in the early morning sun exposing his back head and brahmarandra directly towards the sunlight and visualize drawing of energy through these two places, one can easily notice the entry of cosmic energy into the body. Cosmic energy keeps a person in perfect health.

Dhāraṇā 63

A yogī is aware of all the three states of consciousness – active, dream and deep sleep states. Dualities prevail in active state; impressions of the active state appear as dreams in dream state and in the deep sleep state there exists only darkness, as the mind becomes totally inactive. Beyond these normal states of consciousness, is the state of *turya*, the fourth state of consciousness, where all dualities are annihilated. In the state of *turya*, Bhairava alone exists. This state is filled with splendorous Light of Bhairava. In this state of *turya*, all the three previous states exist. Paramārthasāra (verse 35) explains this. “The waking state is the state of differentiation of the universe (*viśva*). The dream state is the state of splendour due to that Light (*tejas*). The third state of consciousness, deep sleep state is the state of knowledge (*prājñā*) and the fourth state *turya* is beyond all these.”

In the state of *turya*, there exists Bhairava alone in the form of splendorous Light. This can be realized by experiencing inexplicable Bliss. The level of Bliss is always an indicator of one’s level of emancipation. All the aspirants do not realize Him in the same way and experiencing the level of Bliss is an indicative factor for self-evaluation. The level of spirituality cannot be evaluated by anybody else except the aspirant himself and by a Guru (not by a guru).

Dhāraṇā 64

One has to contemplate on the darkness of the night during waning fortnight of the moon, where pitch dark alone prevails. If he turns to any side, he will

notice only pitch darkness, not even some ray of light at a distance. This is possible only during new moon day (amāvāsyā). At that time, if he contemplates on the darkness around, he attains the state of Bhairava. In other word, he perceives the omnipresence of Bhairava in the darkness. This contemplation will have a direct effect in developing quality consciousness, which becomes capable of modifying the mind.

This verse is based on the principle that the breath is predominant in either of the nostrils at a given time. If one is able to balance the breath equally in both the nostrils at the same time, his suṣumna gets activated. The intensity of the meditation varies according to the phase of moon. Mind will not be as pure as it should be, during new moon and full moon days.

Dharana 65

One has to close his eyes and contemplate on the induced darkness in front. It is not the natural darkness discussed in the previous verse. It is called induced darkness because darkness is not natural and spontaneous. There is darkness because of closing the eyes. The act of closing the eyes is inducement. During this practice, visibility of material world is blocked and as a result the mind is rested. It is not mere closing of eyes that can make the mind to rest. When the eyes are closed, one has to concentrate on the darkness. Only during the perfect concentration on the darkness, mind is rested. If the perfect concentration is not practiced, mind continues to be active through the inputs received from sensory organs such as ears, etc. When the mind is actively contemplating on something, all other sensory inputs of the mind are blocked. Only during this state of the mind Bhairava can be realized.

Dhāraṇā 66

When the function of a sensory organ is affected either naturally or by practice, the aspirant enters into the state of void, wherein he realizes the Self. Reference to eyes and ears is implied in this verse, as they are the most potent of all the sense organs.

There is a yoni mudrā where ears and eyes are plugged using fingers. When this mudrā is perfected, one could listen to the subtle sound of OM within. This sound is due to the friction caused by air during inhalation and exhalation. This sound cannot be heard unless one explores for the sound within. During this state, the idea of duality is lost and the aspirant becomes one with Śiva, the Self. Meditation is not something wherein one should sit erect by closing the eyes. Meditation is a perpetual process of exploration of within. At the end of the exploration, one can realize the Self pervading his mind. When Self pervades the mind all other thought processes are annihilated.

Dhāraṇā 67

When one recites ‘a’ (अ) without bindu (a dot above अ making it as अि) or visarga (inclusion of two dots one above the other at the end of an alphabet orbīja. Visarga of अ is अः), the highest knowledge for realizing Śiva dawns on him.

This verse subtly conveys the state of holding breath either within or outside the body, which is known as kumbhaka. When अि is recited, during the recitation one inhales (but mostly one tends to inhale during the recitation of अि). In the same manner, when अः is

recited one tends to exhale, which can be clearly noticed. This inhalation and exhalation happens automatically due to the

involuntary system of the body. When अ alone is recited, there will not be much movement of breath when compared to the recitation of अि and अः. This state is very close to the state of kumbhaka. In the state of kumbhaka, Śiva illumines at ājñā cakra. The effect of inhalation and exhalation is realized only at ājñā cakra. When ājñā cakra is opened and activated, one need not worry about any of the lower chakras.

During holding the breath, one's consciousness does not stray and stay fixed on the act of holding breath. Hence both internal (antar kumbhaka) and external or bāhya kumbhaka are recommended for advanced aspirants. Rhythm of breath and kumbhaka varies from person to person. But, the ideal practice for the beginners is the ratio of 1:1:1 (inhalation – holding– exhalation) to 16:64:32 for the advanced practitioners at the level of yogi-s. The best practice is that the time taken for exhalation should be as long as possible when compared to inhalation. Holding the breath purely depends upon one's capacity to hold. If one attempts to cross the inherent system of the body to hold, it could lead to serious health issues.

Dhāraṇā 68

When one recites an alphabet with a free mind with his awareness fixed on the visarga of an alphabet (example_{३१}), he comes into contact with the Self.

The previous verse said that one should not concentrate on bindu and visarga. But this verse says that one should concentrate on the visarga. The difference lies in kumbhaka. The previous verse subtly conveyed that one should fix his awareness on kumbhaka and this verse says that one should fix his consciousness on exhalation. While reciting visarga, exhalation happens automatically. Again, while reciting an alphabet with visarga, for example_{३१}, the concentration should be on the ājñā cakra and on

the breath. One can mentally connect exhalation to the ājñā cakra. If this is practiced, ājñā cakra will become fully activated, paving way to reach the higher levels of spirituality. Without activating ājñā cakra, higher spiritual realms may not be possible. In many people, either due to the depth of love for Him or Her (typically there is no difference between the Two and it is only our perception that alone matters), ājñā cakra gets activated on its own.

Dhāraṇā 69

One should meditate on his own self as the boundless sky (ākāśa). When this meditation is perfect without any distraction, Goddess Śakti reveals Herself

in the form of Power of Pure Consciousness. The verse says citiḥ śaktiḥ svarūpaṁ darśayettadā

॥ इ कचङ् क ः शङ् कतः व पं दशशयदा ॥ This means that Śakti reveals Herself

in the form of consciousness in his mind, devoid of any other thought constructs. The word citiḥ śaktiḥ is important in this verse. Śakti reveals Herself to the aspirant in the form citi śakti, which refers to the power of consciousness of Śiva, that brings about the manifestation of the universe and this Power of Śiva is known as Śakti. She is the dynamic energy of Śiva and She alone brings forth the world process.

The subtle conveyance of this verse is that one should erase all the impressions in the mind making the mind as pure and as boundless as the sky. If the aspirant is able to visualize his own form as the sky, the creative and dynamic aspect of Śiva is revealed to the aspirant in the form His own power known as Śakti.

Dhāraṇā 70

If one shallowly pricks his body with a sharp object and if he concentrates on the point of pricking, he reaches the pure state of Bhairava. We have to admire the simplicity with which Bhairava teaches Bhairavi. The concept is simple. When there is a prick in the body (not amounting to injuring the body; it should be only a light and shallow prick), our entire concentration get focussed only on the point on which a prick was made, due to light pain in the body. During this state, all other thought processes are relegated to the background. When one fixes his awareness on a particular object, in that object Bhairva is revealed.

This is the significant point to notice. Bhairava is neither someone with some form or other nor different from us. He is nothing but single pointed awareness, which is called consciousness. Unafflicted, unpolluted, unaffected and single pointed awareness is consciousness and this consciousness is Bhairava. Only to achieve this state, meditation is practiced. This can be

attained either in a minute or in a span of time lasting to several years, depending upon the ability of the practitioner.

Dhāraṇā 71

Visualize that one's body does not have antaḥkaraṇa known as inner psychic organs consisting of mind, intellect and ego. Some are of the opinion (particularly advaita philosophy) that consciousness is also included in this. Since consciousness is the Supreme Self, according to Trika philosophy, it is excluded in antaḥkaraṇa. When antaḥkaraṇa is absent, one becomes devoid of all thought processes. When mind is absent, intellect and ego cannot exist, as both of them need mind to operate. Ultimate in spirituality can be attained only if the mind is purged and purified. Only through the mind, realization of the Self happens.

Dhāraṇā 72

Māyā is a deceptive principle and this is the primary cause for duality. Māyā has five coverings through which, it causes illusion and they are known as kañcuka-s. Kañcuka means covering and māyā unfolds illusion through these five coverings. The five coverings are kalā, vidyā, rāga, kāla and niyati and they cause limitation on action, knowledge, attachment, time and place. They cause limitation on the omnipotence, omniscience, completeness, eternity and omnipresence of Śiva. Because of these limitations, one is not able to realize the true nature of the Self within, as māyā deceptively projects the infinite Self as the limited self. As a result, one enters into the state of duality thinking that he is different from the Supreme Self within. When one is Śiva, māyā extends her tentacles of delusion making Śiva within appear as the limited soul. In reality, He always remains infinite and full with the five qualities viz omnipotence, omniscience, completeness, omnipresence, limitation on eternity and

One has to transcend māyā to understand and realize the Glory of Śiva within. Because of the illusion caused by māyā we tend to treat Him as different from us and continue to seek Him elsewhere, thereby wasting the most precious time in human life. When one is able to understand the effects of māyā and isolate Her, Śiva is revealed. This happens only due to the Grace

of Śakti. This is the reason for saying that She alone can impart the knowledge of Śiva, says Lalitā Sahasranāma 727. The seeker of Śiva becomes Śiva Himself after She imparts knowledge about Śiva and She Herself reveals Śiva to him.

Dhāraṇā 73

Every person will have some desire or other. The origin of all such desires is the sensory inputs to the mind. When eyes see an apple, it causes impression in the mind about the apple. Mind by default succumbs to the sensory inputs and the mind looks for an apple, causing a desire. When one's intellect and will power are strong enough, he can overcome desires. This state is normally explained as 'man in control of the mind'. In such a state the wisdom and willpower of man prevails. If a person does not have these two significant qualities, he succumbs to the pressures of the mind and this state is known as 'mind in control of the man'. Having understood that desires originate from the mind, one has to control the mind by intellect and willpower. An idle mind always gives room for various types of desires and many such desires cannot be accomplished in a normal way of life. When unachieved desires become too potent, they afflict the quality of a person.

According to this verse, desires are to be eliminated at the time of their germination in the mind. They should not be allowed to grow. Desires are the results of sensory inputs from the material world. In order to annihilate a sprouting desire, the mind is to be turned inwards, concentrating on the Self within. When this is practiced, sprouting desires will lose their strength and ultimately perish. Looking within is known as spirituality. Pursuing spiritual path has all the good qualities in shaping up a perfect personality. Such a person not only shines in the spiritual world, but also in the material world. He commands respect from the society and becomes one of the great achievers.

Dhāraṇā 74

This verse explains the benefits of practicing the principles laid down in the previous verse. When a person does not have desires or knowledge, what sort of a person he is? When a person is without desire, he has crossed the first

step in spirituality with ease. But in addition to desire, the verse has also included knowledge. But knowledge in this verse refers to the knowledge of the material world. There are two types of knowledge. One is the knowledge about material world and the other is the knowledge about the Self.

Knowledge about the material world is attained through sensory organs and experience. But the knowledge about the Self is difficult to attain and is generally taught through a Guru. Again, spiritual knowledge is not the religious knowledge, which is generally gained through various rituals. True spiritual knowledge is about the Self, which can be imparted only by a Guru who has already realized the Self. Though books and other materials can provide only the basic inputs, one to one interaction with a Guru alone can make one's spiritual knowledge absolute.

This verse says that without the desire as explained in the previous verse and without the knowledge of the material world as explained in this verse, one becomes the essence of the Self. He can with authority and confidence say that "I am Brahman" or "I am Śiva". This affirmation is possible for him as his individual consciousness, predominated by his ego, has merged into the Supreme

Consciousness. During this merger, his mind, intellect, consciousness and ego shed their identities and become One with the Self. Shedding their identities happens before the merger and not during the merger. One's consciousness has to be pure before merging with the Self. Practically speaking, this state was pre-existing in him and only now he has realised this truth and this is known as Self realization.

Dhāraṇā 75

What one has to do, if he could not control his mind in spite of his best efforts? Controlling the mind here means controlling his desires and material knowledge derived from sensory inputs. He has to fix his mind on uprising desire and the related knowledge, treating both of them as the Self. At the perfect point of treating them as the Self, he realizes the Self within. The emphasis of this verse is on the effectiveness of the awareness.

Many spiritual aspirants are unable to succeed because of the ineffectiveness of their awareness. Awareness is also known as consciousness. When one practices fixing his awareness on a particular point, say an object or even a

dot on a wall, at the point when his awareness becomes highly focused on that object or point, all other thought processes are totally annihilated and his entire awareness, also known as his consciousness is fixed only on the point of his concentration. Assume that point as the Self and realizing that point without distraction, (as all other thought processes are annihilated because of the intensity of the concentration) is known as Self-realization.

This verse says that when one is unable to eliminate desires and material knowledge, concentrate on them instead and at the time of highest level of concentration, Self is realized.

Dhāraṇā 76

In this verse, Bhairava addresses Bhairavi as “Śivaḥ priye” which means fond of Siva. Bhairavi (Śakti) is always fond of Bhairava (Śiva) and they are not two different personalities. They are one and each one of them is inherent in the other.

What is the cause of knowledge? It is nothing, says this verse. No knowledge has either a cause or a base. When there is no cause or base for knowledge, then it implies that the knowledge is deceptive (māyā) in nature. It is deceptive because it is not real. Unless there is a cause, there cannot be any effect. Since there is no cause, this knowledge is useless. This knowledge is not spiritual knowledge. Spiritual knowledge is not deluded; it gives knowledge about the Reality. It alone leads to the Self. Spiritual knowledge has both cause and effect. Cause is the need to realize the Self (for cessation from transmigration) and the effect is the Self itself (goal of life).

This verse says that one has to understand this point thoroughly and contemplate on this reality, and he then realizes the Self at the point of perfect contemplation. It is perfect contemplation because, the knowledge of “I” consciousness (individual self) is to be merged into “universal consciousness” which is also known as “Śiva consciousness”. Unless this union between the individual self and the Universal Self is complete, Śiva realization is not possible. The union of individual consciousness and Śiva Consciousness is known as yoga. Yoga means union.

Dhāraṇā 77

There is no difference in the Self that is present in all the beings. Self is omnipresent. Only It's outer covering in the form of gross bodies differ. The outer covering could be a plant, insect, animal or human. Only the gross bodies differ and not the souls within. The soul within is known as the essence as the other types of bodies are formed around this essence. This is called Consciousness, the Supreme Self. In order to attain this Consciousness, one has to focus his consciousness, instead of diversifying it. If one asks where to focus, this verse says just focus on any one thing and there Self is realized.

This verse can be better explained through Śiva Sūtra (I.1) Caitanyamātmā चैतन्यमात्मनो

यमा मा*

Caitanya means Consciousness and *ātmā* refers to the Self. *Caitanyam* is derived from the word *cetana* (चे न). Both *caitanya* and *cetana* mean only consciousness. To be more precise, *cetana*

is the conscious being (individual consciousness) and *Caitanya* is the Universal Consciousness. *Caitanya* = Śiva + Śakti, while mere *Cīt* or Consciousness is only Śiva as *Prakāśa* or Self illuminating light. As *Ātmā* has Power apart from Light (without power, It becomes inert), the word used is *Caitanya* (Śiva and Śakti) and not *Cīt* (Śiva), in order to denote both Śiva and Śakti and not Śiva alone, who is referred as the Brahman in *Advaitavedānta*. *Svātantrya* is *ānanda śakti*², the energy of bliss of Śiva. *Citśakti*, the energy of Consciousness and *ānanda śakti*, the energy of bliss of Śiva are inseparable. In other words Śiva and Śakti are inseparable. *Cetana* also means visible or conspicuous. The entire universe emerges (becoming visible or conspicuous) from *Caitanya*, which has two sides, one is gross and the other is subtle. Gross is made up of names and forms and the subtle is made up of *antaḥkaraṇa*, the inner psychic apparatus, which comprises of mind, intellect and ego (according to *advaita*, consciousness forms a part of *antaḥkaraṇa*). Gross forms give direct experience and the subtle forms give internal

experience. This is how the universe appears. How is *Caitanya* related to *Ātmā*? The purest form of *Caitanya* is *Ātmā* (Śiva), the Self.

Dhāraṇā 78

When one is able to make his mind pure by practicing to look within, even if his mind is afflicted with lust, anger, greed, delusion, arrogance and jealousy, the different emotional states of the mind, he can disconnect his mind from these qualities. All the emotional states arise due to the afflicted mind; the mind gets afflicted because of some external factors. Factors could be an object or an action. Before the mind bursts out due to these afflictions, one has to look within, to find out the cause of these afflictions and stay put on the points of origin of the afflictions. This should be done before these adversities erupt in the forms words or actions. The point of origin is the one where sensory inputs are made in the mind. Once the inputs get embedded in the mind, it is difficult to remove them. One has to act before the impressions are formed. Mental impressions can cause irreparable damage to the character of a person.

If one is able to look within at the times of turbulence in his mind, spiritual energy is generated and become more and more powerful and begins to pervade his mind, resulting in the annihilation of the causes of these emotional states. Depending upon the intensity and ability to look within, spiritual energy transforms into bliss, a state of inexplicable joy, when Śiva is realized.

Dhāraṇā 79

If one contemplates the universe as if it is the work of a magician, or a piece of painting or a fugacious object, one experiences the Bliss. The work of a magician is illusionary and does not long last. In the same way, the universe and its objects are created by Śiva, only to last for a short duration. A man lives in this world for a short duration and during his existence, he is afflicted with desires, attachments, pride, prejudice, etc without bothering to look at the Reality of Śiva. Through this verse, Bhairava says that one should not waste this human birth, which itself is a gift by Him. The entire universe is only fugacious in nature and any thought contrary to this reality is only

illusionary. When one understands through the requisite knowledge that the objective world, realised through his senses is not permanent, he realizes the Truth and as a result he feels the inner joy and happiness. This is the way to liberation.

Dhāraṇā 80

Bhairava explains to Bhairavi that one should not get attached to either pleasure or pain. There is midpoint between these two and one should try to know this midpoint. Pleasure and pain are the products of mind and its modifications, known as antaḥkaraṇa (mind, intellect and ego).

Mind is always susceptible to the inputs from sensory organs. Sensory organs provide inputs to the mind from the material world. If one sees an object it is only the mind that decides whether it is beautiful or not. What appears as beautiful to him may not be beautiful to another person. This is decided by one's mind. All minds are not the same, as the mind is influenced by one's intellect and the level of ego. When the ego is not powerful enough, it is better for realizing the universal brotherhood. Too much of ego makes a person to isolate himself from the reality, as his ego acts as a powerful barrier in realizing the Truth. Presence of powerful ego is self destructing even in material life.

Life is guided not only by one's own karmas, but also by the karmas of people around him. Karmas are self made through previous births. Happiness and sadness are part of life as no one does only good, throughout his life. When there is happiness, there is bound to be sadness. When food is consumed, the remains have to be excreted. It is a natural process. Therefore, in order to understand this reality, one should not become too much elated during his happier moments, as the sadder moments could be in the offing and vice versa. Life is like a wheel, causing ups and downs throughout. When one becomes too happy, his mind will not become refined to face adversities. On the contrary, if one lives at the midpoint between the two extremes, neither happiness nor sorrow will affect him too much. For such a person, emotional swings will never be there. If a person's mind is not

influenced by emotions, he can easily enter the state of Bliss, as he truly understands the Reality.

Dhāraṇā 81

Bhairava does not teach His Consort Bhairavi the normal course of yoga in Vijñāna Bhirava. It is the essence of all the teachings, as the teacher is the Supreme Brahman Śiva and the student is not only His Consort, but also His independent Power, who alone can make one realize Śiva for liberation. None of the Scriptures can be compared to Vijñāna Bhirava, as they are authored by human sages and saints. But Vijñāna Bhirava is authored by the Creator Himself out of His compassion to the humanity and His willingness to offer liberation. This is known as His Grace.

One should not give importance to his body, as everybody is bound by size and shape. One can have only limited vision through his sensory organs, in this instant case, biological eyes. When one sees the world through his eyes, his realization is limited to the extent of his limited vision. Therefore, it is apparent that the limiting factor is one's body and its associated sensory organs. Sensory organs, by default cause too many thought processes in the mind making the mind impure. If one frees himself from the factors of limitation (sensory organs), he can affirm that he is omnipresent. His individual consciousness becomes one with cosmic consciousness. His individual identity limited by his ego is destroyed and becomes one with vastness of the universe. When he affirms at this state that "I am everywhere", he truly feels his presence everywhere. Affirmation is one of the important factors in Self-realization. Affirming with a crowded mind will not serve the purpose of affirmation. When affirmations are made, the mind should be pervaded only by that affirmation alone and this paves the way for Bliss and ultimate realization, as the emphasis on "I" gets dissolved and emphasis on "everywhere" becomes more resolute.

There are two preconditions for realization. One is the purity of the mind, which is paramount. Another factor is universal love in its nascent form, love and compassion for others. Perfection in spirituality can easily be attained if these two are strictly adhered to. This can be practiced by making

affirmations before commencing meditation. A perfect meditation is the one, where the mind becomes devoid of material thoughts and fully pervaded by love for others. Effect of such meditation will be inexplicable happiness and joy. This is the yardstick to measure one's depth of meditation.

Knowledge of a specific object is called special knowledge with reference to that particular object.

Dharana 82

This verse refers to the knowledge of a pot. A pot is realized as a pot because of two factors; one is the knowledge about the pot and two by using one's consciousness or awareness. Here, knowledge about the pot is on limited plane, restricted to the pot and the one who looks at the pot. In other words, this knowledge is limited to the perceived object and the perceiver. The knowledge is limited because the perceiver's knowledge is limited only to the extent of the pot.

If the perceiver replaces the pot with that of the universe, his awareness on the pot becomes universal. His restricted consciousness now becomes unrestricted, as he switches his consciousness from a limited object to the vastness of the universe. As long as the aspirant restricts his awareness either to his own self or to any particular object or objects, his consciousness is restricted. Restricted consciousness means restricting his consciousness to certain chosen objects or persons. This leads to desires and attachments. On the contrary, if he fixes his consciousness on the vastness of the universe, he too becomes universal. When the same universe is perceived as Siva and Śakti, his consciousness becomes unrestricted and attains purity. Only the purity of consciousness can lead to Self-realization, as duality is dissolved during this practice.

Dhāraṇā 83

Perception is always related to the subject and the object, which in turn are interrelated. When there is an object, the process of understanding that object is the subject. When an object exists, subject also has to exist, as they are

interrelated. In the case of the pot discussed above, pot is the object and its realization is the subject. General human tendency is to restrict this subject-object relationship to different types of objects. For example buying a home, a car, etc. wherein subject-object relationship is based on the objects such as a home or a car.

But, a yogi thinks differently. He fixes his awareness on the subject and not on the object. He fixes his attention on the act of seeing not on the object that is seen. If he fixes his consciousness on the object, then his consciousness gets restricted by time and space, as every object is susceptible to modifications and ultimate destruction. But the subject always remains the same. As long as one stays in the material world, he sees different objects in his daily life, which is a natural phenomenon. But the yogi merely fixes his consciousness on the act of seeing, which is the subject. He becomes a witness only to act of seeing not getting himself involved with the objects in anyway. That is why he is able to consider the entire world as Śiva and Śakti. For him, objects do not make any difference as he never fixes his awareness or consciousness on the objects, which alone leads to desires and attachments. As long as he remains as a witness to the act of perception, his consciousness is not bound by time and space. His consciousness becomes ultimate realization. universal, which leads to Bliss and

Dhāraṇā 84

This verse says that a physical body is not necessary for perfect meditation. In the dream state body is irrelevant, as the dream unfolds only in the arena of the mind. In the state of deep sleep, even the mind stops functioning. But in all the four states, consciousness prevails. In the deep sleep state, one's consciousness prevails in association with the subtle body and in the fourth state of consciousness viz. turya, consciousness prevails along with the causal body. Irrespective of the nature of body, consciousness prevails perpetually. If the consciousness is not present, the very existence of a being is purposeless, which is medically known as the coma stage.

If an aspirant looks at this consciousness not only from his own perspective, but also from others perspective, he enters the state of universal consciousness, the state of Bhairava. The practice is a simple contemplation.

Look at the world from everybody's point of view. In other words, one has to look at the world through the consciousness of others, including that of insects, birds and animals. This is all pervasive consciousness or the Supreme Consciousness of Bhairava. This is also known as omnipresence. Crossing all the barriers of limitations, such as time and space, leads to universal consciousness, which is also known as Bhairava Consciousness. He becomes Bhairava.

Dhāraṇā 85

Detach the mind from all the supports, both external and internal, that it enjoys and make it free of vikalpa-s (diversities). During this state of the mind, Bhairava is realized. Mind gets its afflictions both from external and internal sources. External afflictions are related to objects such as hearing sound, act of seeing, smelling, tasting, etc through the respective organs of perception such as ears, eyes, etc. Organs of perception always cause impressions on the mind making the mind impure and afflicted. As long as the organs of perceptions are active, this process cannot be stopped. These impressions do not simply lie dormant in the mind, but cause confusion leading to the generation of multiple thought processes. Thought processes in turn lead to desires, attachments, imagination and all sorts of dualities such as pleasure and pain and these are known as internal afflictions, as they function from within. The source of all internal afflictions is only the external afflictions. But for the organs of perception, both external and internal afflictions of the mind are not going to be there.

The root cause of both these afflictions is the organs of perception. One should not fall victim to their ploy. The inherent nature of either the organs of perception or the mind cannot be modified, but it is for one's willpower to overcome their ploy. By using one's willpower, one can control the effects of organs of perception on the mind. One can still see, hear, smell and eat; but one should not get addicted to the effects seeing, hearing, smelling, eating and touching. It is only the addiction that causes desires and attachments. This is explained as the support to the mind, which is the cause for vikalpa-s. In a mind that is freed from both external and internal support, it becomes pure and serene, where Śiva can be realized. As long as cerebrations remain

in the mind He cannot be realized, as during cerebrations mind is pervaded by dualities.

Dhāraṇā 86

Śiva is already present in all the beings and a man can know this Truth (the presence of Śiva within) through his mind. Mind is His gift to mankind and hence it is said that only in human birth, one can attain liberation. A simple, yet efficacious affirmation, is adequate enough, to realize Him within. His true identity is concealed through the effect of māyā.

This verse uses three of His exclusive qualities. The verse says, “sarvajñaḥ sarvakartā ca vyāpakāḥ paramēśvaraḥ सवश ः सवशक ाशच ” which means Supreme Śiva is omniscient,यापकः परमेः

omnipotent and omnipresent. Though these qualities are naturally present in all the human beings, these qualities are not realized due to the effects of māyā. In order to overcome this delusion that has pervaded the mind as discussed in the previous verse, one has make an affirmation “I am Śiva” (I am That or Aham Brahmāsmi or Śivoham). A truthful and powerful affirmation is the one which is made through a pure and un-afflicted mind as discussed in the previous verse. If this affirmation is repeatedly done, one day this affirmation becomes a reality and Bhairava is realized.

Dhāraṇā 87

Bhairava says to Bhairavi, “Just like waves arise from water, flames from fire and rays of light from the sun, different aspects of the universe arise from Me.” The entire Vijñānabhairava Tantra is in the form of conversation between Śiva and Śakti. Waves are the inherent quality of water; flames and heat are the inherent quality of fire; and rays of light are inherent in sun. Waves cannot exist independently without water and they are inherent part of water. Similarly, the manifested world cannot exist without Śiva. The source of entire creation is Śiva. But for Him, the manifested universe that is visible to our eyes is not possible. This fact applies to both macrocosmic and microcosmic levels. Macrocosmic level is the objective world and

microcosmic level is the human mind. The end result of contemplating this reality in association with the affirmation discussed in the previous verse leads to His realization within.

Dhāraṇā 88

When the body is continuously put into strenuous activities, the energy level of the body gets depleted, as a part of natural process, and the body is no longer able to move about and therefore, opts to rest and recoup the spent energy. During this recuperation process, the mind does not think about anything and becomes blank and in that state of mind, spiritual realization can take place. It is said that when yogis become tired, they resort to this meditation. During this process of recuperation of physical energy, if one makes effort to convert the surging energy into spiritual energy using one's mind, in that spiritual energy Bhairava can be realized. The emphasis lies on effort of converting the surging energy to spiritual energy, which if done properly leads to the state of trance.

When the body is stressed and tired, the mind also becomes fatigued and thoughtless, which is the right frame of the mind to contemplate Him within.

Dhāraṇā 89

This verse is in continuation of the previous verse. Because of the fatigued and thoughtless state of the mind, the mind becomes tranquil. Similarly on account of inability to understand a particular thing in its right perspective, the mind is overpowered by total confusion and as a result of which, the mind ceases to function. When a person is unable to take a decision on a particular matter, he repeatedly thinks about the possible right decision and as a result of which, the mind becomes over worked and ceases to function. It is like blowing up of a fuse. When the mind ceases to function, it becomes lucid and during this state of the mind, if one focuses his entire consciousness, Bhairava is realized.

The central point of Bhairava realization is to fix one's awareness which is called consciousness. During the active state of the mind, one is conscious of many things that he comes across. This is the state of diversified

consciousness. His awareness at this state is diversified on many things and not focused. On the contrary, if one can focus his consciousness on Him, irrespective of his mental state, he will be able to realize Bhairava. Advaita explains this state as *sthitaprajñā*, the one with a calm and composed mind.

Dhāraṇā 90

Śiva tells Śakti that He is going to reveal about the state of *kaivalya*. If the eyes are fixed without blinking, the state of *kaivalya* will arise. When one closes his ears, organs of procreation and excretion and meditates on the inner sound, he enters into the state of eternity of the Brahman.

This skill (dhāraṇā) consists of two verses. Both these skills deal with absolute awareness and hence clubbed together. In the first one, one has to focus his eyes within without blinking. While doing so, external objects get vanished and his consciousness gets fixed within, thereby disconnecting the external world from his consciousness and this consciousness is pure consciousness which is prerequisite to His realization. This can be compared to our sleep patterns. There are two types of sleep patterns. The first one is REM (Rapid Eye Movement) where eyes move rapidly during sleep and this sleep is not the state of deep sleep. This is the state where we have our dreams. Therefore, when the eyeballs move, the level of sleep is not deep. The other one is NREM (Non Rapid Eye Movement), during which state one enters the state deep sleep. Therefore, the movement of eye balls is directly related to the level of one's mental state and hence Śiva says that eyes should not be blinked. Because of his pure consciousness, he enters the state of *kaivalya*, which is comparable to the term mokṣa in *advaita* philosophy. This is an advanced version of *Bhairvai mudrā* explained in the verse 77.

During the advanced state of a good meditation, the meditator gets disconnected from the material world and his consciousness gets fixed on the Self within. No meditation will be effective, unless one learns to look within, either at the heart chakra or at the third eye chakra.

The next verse also dwells on the same level of concentration by looking within and the only change is that instead of closing the eyes, one has to close organs of hearings, procreation and excretion. While doing so, one has

to look for the divine sound within. The verse says that such a sound is without vowels and consonants. Since there cannot be a word or sound without vowels or consonants, the sound referred in this verse is the point from which vowels and consonants originate and this point is known as bindu, which is a dot, the true form of Śiva, from which alone everything else originated. Therefore, this verse implies that by doing so, one can connect his consciousness with Śiva and become one with Him. One has to look for this bindu in the heart chakra.

While ears can be closed with the help of fingers, lower organs can be closed by mūla bandha, vajroli mudrā (sahajoli mudrā for women) and aśvini mudra. Certain āsana-s and bandhas are different for women. These mudrās do a lot of good, if practiced daily under the able guidance of a yoga master. Mudrās and bhandas are significantly different from normal yogic āsana-s and hence, choosing the right master is important. One to one interaction is necessary while learning mudrās and āsana-s, as in the case of mantra initiation.

Dhāraṇā 91

By standing near a deep well (with a proper hold) one has to look into the depth of the well. After a few moments, one will feel a sort of giddiness and during this state, one becomes free of other thoughts and when other thoughts are eradicated, Śiva is realized.

This verse should not be taken on the face value, because if one stands near a deep well he could fall into the well. The subtle conveyance is about the importance of focusing one's thoughts on a particular object or place. While fixing one's eyes on a particular object, naturally other thought processes are dissolved. When one concentrates within, depending upon the intensity of the concentration, all other thoughts automatically get dissolved. This is like a lamp dispelling darkness in a room.

Dharana 92

This is a wonderful verse. The verse says that irrespective of where the mind goes, either externally or internally, there is Śiva, underlining the omnipresence of Śiva. This is meant for those who are not able to focus their minds in anyway. Some people sit for meditation, let us say for 10 minutes or 20 minutes, or so. During the entire period of meditation, their thoughts never get focussed even for a few seconds. Though they are perfect in postures, breath control, bandhas, mudrā-s, etc, still they cannot control the mind. Since Śiva is so compassionate, He says, “Don’t bother about controlling your mind. I am omnipresent and I am available to you all the time. Wherever your mind flutters, there I am! But remember to think about me” (used, only to explain).

Controlling the mind can be perfected only by practice. Short duration and increased frequency of meditation always helps.

Dhāraṇā 93

This verse takes forward the concept of the previous verse. Whatever is seen or observed through sensory organs is nothing but the universal consciousness, the exclusive quality of Śiva. When He pervades throughout the universe, obviously whatever the objects that we see is also Śiva. The inputs from the sensory organs to the mind are only about Him. This is the situation where all dualities are dissolved, as what one sees is only Śiva and nothing else.

A mirror is taken as an example here. A mirror simply reflects the objects before it and there is no difference between the objects reflected by the mirror and the objects themselves. Śiva is the mirror and the objects that get reflected in the mirror, is the universe. Therefore, the universe is within Him and is projected outside (manifested) as the objective universe. In reality, there is no difference between the objects and the objects projected in the mirror. This further goes to prove the omnipresence nature of Śiva.

Whatever one perceives therefore is nothing but Śiva and this assertion leads to the state of Bhairava.

Dhāraṇā 94

Bhairava explains that He can be realized in petty things that we do in our normal life, once again proving His true omnipresence. Sneezing is an involuntary act. During sneezing, an act that lasts for a few seconds, we never think about anything else except involving ourselves in the act of sneezing. Similarly, while we are terribly hungry, our entire concentration goes around satiating our hunger and other thought processes get annihilated. Another instance cited in this verse is our curiosity. When some strange things happen around us, we are curious to know about those things and during which time, we forget about our eternal worries (worries are eternal in a human life as long as ego continues). When other thought processes are not present, due to His omnipresent nature, He is realized. As long as other thought processes are present, the mind becomes impure and as a result, one's consciousness remains at the mundane level. When the mind becomes free of thought processes, mind attains purity and as a result, his consciousness also attains purity. Consciousness cannot be focussed unless the mind is purified. Hence it is said that one can attain liberation only through the mind.

One has to recollect some incident from his past experience or recollect an object and stay attuned with that experience or object firmly, detaching his body from the mind. During this time, he loses his body consciousness as he is totally occupied with a particular past experience. For example, one can think about school days, school buildings, etc. When the mind gets focussed on the school, the vision of the past unfolds, such as his teachers, friends, class rooms, etc. Though the body remains here, he totally forgets the existence of his body. With no bodily experience and with his consciousness fixed in a past experience, which also fades away after a few moments, flow of supreme Consciousness takes place, where Śiva is realized.

This is a typical example of out of body experience. Though it is not mentioned in the verse, it can be said that instead of associating with some past experience, one can contemplate on his or her favourite divine form and when

the contemplation is perfect, one can experience (it is only an experience) the presence of the deity in flesh and blood. This contemplation is only for the beginners. When contemplation is perfect and absolute, body consciousness would be lost completely and when the body consciousness is lost, “I” consciousness gets annihilated and when “I” consciousness is annihilated, there is no need for the mind to get influenced by ego.

Dhāraṇā 95

When an object is seen, the sight of the object is formed in the mind. Apart from the sight, the mind also acquires knowledge about the object. For example, if one sees an apple, sensory organ eyes pass on the impressions about the apple to the mind and also provides knowledge about the apple, like its taste, colour of its pericarp, pulp, etc.

Now, one has to practice like this. Now that the sight and knowledge about the apple have caused impressions in the mind, one has to learn to remove these impressions in the mind. The more one wants to remove the impressions the mind, by default it will not remove those impressions that easily. On the contrary, mind will be bombarded with more powerful thoughts. This is going to be a tough practice, but repeated practice ultimately leads to perfection. When the impressions about the apple are completely removed, what remains in the mind is void. Since there is no impression in the mind whatsoever, he enters the state of blissfulness.

This verse also speaks about Bhairavi mudrā. The message conveyed is the importance of looking within. Unless one attains complete perfection to look within, irrespective of opening or closing his eyes, no significant progress can be achieved in any type of meditation.

Dhāraṇā 96

It is only Śakti, the independent power of Śiva, known as His svātantrya śakti alone can reveal the essential nature of Śiva. That is why Śakti worship has become very popular and widely followed. There are several tantras that provide ways and means to attain Her and many of these tantras are told to Śakti by Śiva, including this Vijñānabhirava Tantra. Śiva taught all the sacred

tantras to Her by remaining as Her GURU. She is worshipped through these tantras, in the way Śiva taught. But unfortunately, His teachings have undergone several modifications for convenience, yielding no results today. Her divine vision is directly related to the depth of one's love for Her. Mere devotion is not enough to have Her darśan (ocular perception). There is a stage beyond extreme devotion which is known as Love for Her. When devotion metamorphoses into love, there She is realized and when She is realized, She reveals the ever effulgent Śiva and here ends one's spiritual journey and the purpose of this life is achieved.

Lalitā Sahasranāma 727 says that She alone can impart the knowledge of Śiva and the interpretation of this nāma is given below:

Śiva-jñāna-pradāyinī कश्चि-ान-दाइ कयनी

She imparts the knowledge of Śiva, the Ultimate. Śiva jñāna (knowledge) means the knowledge of the

Brahman, which is also known as the Supreme knowledge. To know Śiva, one should first know His Śaktī, who alone is capable of leading a person to the Brahman or Śiva. Rāmāyaṇa says 'wind can be realized through movements, fire can be realised through heat and Śiva can be realized only through Śaktī.' It can also be said that Śiva is the source of knowledge for Her.

It is said śam karam caitanyam which means that Śiva is both jñāna and kriyā. He is the sovereign, pure free will in knowledge and action. Based upon this principle, Śiva Sūtra-s opens by saying caitanyamātmā. Caitanyam means consciousness of the highest purity and knowledge. There is no difference between Brahman and the highest form of consciousness. But how Śaktī alone is capable of unravelling Śiva? This is answered by Śiva Sūtra (I.6) again which says that by meditating on Śaktī, the universe disappears as a separate entity thereby unveiling Self illuminating Śiva. The process of such happening is described in Spanda Kārikā (I.8) (another treatise of Kashmiri Saivism) which says 'the empirical individual cannot ward off the urge of desires. But entering the energetic circle of the Self (Śiva), he

becomes equal to that Self.' The seeker of Śiva becomes Śiva himself. This is known as Śiva jñāna and She imparts this kind of Supreme knowledge.

It is also said that Śiva cannot be attained without first realising Śaktī. She alone can lead one to Śiva. Śiva is inaccessible directly. Unless She chooses to impart the required Supreme knowledge, none can realise Śiva. Hence, She is called Śiva- jñāna-pradāyinī.

Dhāraṇā 97

When a person contemplates on a particular object with absolute awareness, other impressions in the mind are annihilated making the mind fully occupied with that particular object. During this state, one experiences inexplicable happiness. At the time of activation of this happiness, even that object disappears leading to absolute purity of the mind and there exists only a void in his mind where Śakti and Śiva are realized.

The emphasis of this verse is on the purity of the mind, which alone leads to realization. This is further explained through the next verse.

Dhāraṇā 98

Purity or impurity arises only through status of the mind. Either purity or impurity has nothing to do with the gross body, but is related directly to the subtle body viz. the mind and the emerging thought processes. When one thinks good, all bad impressions are relegated and when one thinks bad, all good thoughts are relegated. Bad thoughts are several times powerful than good thoughts and once evil thoughts get embedded in the subconscious mind, it is almost not possible to remove them. Hence it is said that one has to keep a good company. Spiritual discourses and soul stirring music vastly help in preventing the mind from wavering. Thought processes are generated in the mind only due to the wandering of the mind and this happens when the mind is either idle or not effectively put into use.

As far as this verse is concerned, it says that purity or impurity does not matter as long as the mind is perpetually fixed on Śiva Consciousness. This is the state where all dualities are annihilated and when dualities are

annihilated, there remains only Śiva. “I” consciousness is dissolved and Śiva Consciousness alone prevails in this state.

This concept is further explained in the next verse.

Dhāraṇā 99

Śiva prevails everywhere as He is omnipresent and even a spiritual novice says “I”, he knowingly and unknowingly means only Śiva. If this understanding is put into practice, he attains the state of non dualism where omnipresence Śiva is realized.

The verse says that one need not spend precious time in performing rituals and sacrifices. Who is being sought after through these rituals is omnipresent. Though everyone knows this reality, many fail to convince themselves and go forward in seeking Him in a fixed place. This lack of conviction is called ignorance or *avidya* in spiritual parlance. Instead of wasting time on invoking Him through rituals, one has to repeatedly affirm His omnipresence and these affirmations bear fruit one day and at that moment, He is realized. This reality is carried forward in the next verse.

Dhāraṇā 100

Dualism leads nowhere and there is no logical conclusion in dualism. It is like two rails of a railway track, one being jīvātman and another being Paramātman, which never meet. Rituals and sacrifices come under dualism and they lead only to obscurity.

On the other hand, dualism leads to liberation, where one becomes Bhairava Himself. If a person considers and treats both his enemies and friends with the same mental attitude, his mind experiences happiness as duality is dissolved.

In one’s life honour and dishonour are bound to happen. One cannot be happy always and similarly one cannot be sad all the time. Dualities always work in cycles, with ups and downs. If one has trained his mind to treat both honour and dishonour; success and defeat or grace and disgrace with the

same mentality, he always remains in the state of happiness, an exclusive quality of Bhairava and ultimately he becomes Bhairava Himself (i.e. he attains liberation).

The idea behind this verse is that Bhairava is free of dualities and when one wants to become Bhairava, he has to have the same qualities as that of Bhairava.

Dhāraṇā 101

Likes and dislikes, attachment and hatred are emotional dualities. Dualities in any form will not transform even the best of devotees as Bhairava. There is a central point or a dot between the two opposites placed at the extreme ends. One has to concentrate and fix his awareness on this bindu point, where Bhairava prevails. Concentrating on this bindu point is known as brahmabhāva (absorption into Bhairava).

Dhāraṇā 102

When one contemplates all those that cannot be seen, realized, beyond human perception, void, etc, at the time of intense contemplation, Bhairava is realized. Any object beyond human perception such as void is devoid of tattva-s. Every perceivable object is bound by tattva-s (principles) and when an object or a being is bound by tattva, it or he has a shape and form. When one looks beyond shapes and forms, an exclusive attribute of Bhairava, at that time, He is realized. At the time of realization, the ever effulgent Consciousness is realized in the form of flashes of Light. One can reach this state only if the mind as a whole is made dysfunctional.

This can be easily practiced in daily life. Sit quietly, forget about breath, etc. Contemplate on some familiar object. After a few minutes of intent contemplation, the object will disappear and you enter into a state of quick and successive trances and during this state, the mind becomes thoughtless and becomes dysfunctional. With persistent practice, one can see light in different shapes and forms such as stars, moon, etc.

Dhāraṇā 103

One should fix his consciousness on the space, for example the vastness of the sky which appears as boundless and without support. When his concentration becomes intent and perfect, he gets absorbed into the purity and vastness of the sky. During this state, his mind becomes totally dysfunctional and he becomes one with the vastness of the sky, without boundaries, without impurities, etc and this is realization.

Realization is a simple process, though appearing to be complicated.

Realization has to happen only through the mind and therefore, mind should be made pure by purging all thoughts related to the material world. This is possible if one fixes his awareness on a boundless and pure object such as sky or even some form of his or her favourite god or goddess. When the awareness becomes intent, he or she gets absorbed into that form of god or vastness of the sky and during this state he or she does not even realize the existence of his/her mind. This is a simple contemplation, and if practiced, one can reach a reasonably perfect state in less than a month.

Dhāraṇā 104

The mind by nature is bound to move towards various objects (extravert). For example, when an apple is placed on a table the mind moves towards the apple, causing various agitations in the mind. The awareness about the apple gets intensified with every passing minute. Instead of intensifying the awareness on apple, one has to move his awareness away from the apple, the moment he sees the apple. When the attention is moved away from the apple, for a few moments, before the mind could get fixed on something else, the mind becomes without support and remains completely purified. Purification of the mind is possible only if there is no agitation in the mind.

In God realization, the mind acts in three different ways.

1 . The mind is controlled with the support of breathing, postures, mudrās, etc.

2. The second state, the mind is cleansed with the help of the mind and will power. During this state, the mind is fully pervaded by pure consciousness, which is also known as Bhairava. It is like cleaning the flour. When the dirt

is removed, purity of the flour is seen. When the impressions of the mind are removed, purity of the mind is revealed, which is nothing but Bhairava Himself.

3. The third state, the mind becomes totally non-existent or dysfunctional and this is the stage where one experiences trance. There is no question of purity or impurity here.

Ultimately, God realization totally depends upon one's ability to manoeuvre his mind.

Dhāraṇā 105

Bhairava means fear, terror, formidable, etc. Bhairava is explained in Śiva Sūtra (I.5) which says that

Bhairava is realized as the effulgent Light in a fraction of a second. There are many interpretations for

Bhairava. There are two types of explanations. One is Para Bhairava which refers to Paramaśiva, the

Supreme. Another is Aparā Bhairava which means Siddhas, who always stay connected with the Supreme Self. Bhairava also means the consolidation of all the energies of the universe; it is the essence of all energies and later manifest as different energies such as air, water, beings, etc.

Bhairava is not only prakāśa but also vimarśa. This verse says that repeatedly reciting “Bhairava” as a mantra japa, he becomes one with Him.

Mantra japas are used only to control the mind. Now it has become a habit to recite mantras mechanically without even contemplating the form given in the dhyana verses. Unless the reciter, the object of recitation (Bhairava here) and the mantra (recitation of Bhairava) are unified, nothing can be achieved by reciting any mantras.

Dhāraṇā 106

When affirmations are made, such as “I am That” or “I am Śiva” or “I am Śakti”, etc during such affirmations, the mind listens to those powerful affirmations. Generally affirmations work effectively when someone affirms

about what cannot be perceived by him. If affirmation is made about a known object, then the mind becomes confused and agitated because its inability to concentrate on the object as a whole. It is said, “To believe in the things you can see and touch is not belief at all; but to believe in the unseen is a triumph and a blessing (Abraham Lincoln).” This triumph and blessing is nothing but Śiva realization.

Such affirmation works directly on the mind and purges all other impurities that got deposited in the mind due to the effects of worldly life. When the mind is cleansed, the affirmations work on the mind by fully pervading it. The pervasion becomes absolute when the affirmation also becomes absolute. This is where realisation happens. Realization could happen in a fraction of second or could last long as a trance, and during this trance, realization happens.

Dhāraṇā 107

Sometimes, mere recitation of a name (or mantra japa) may not work. Even if one recites mantra “Bhairava” repeatedly, he may not be able to fix his consciousness on Bhairava. For those, this verse describes the qualities of Bhairava. Contemplate on the qualities of Bhairava such as “eternal, omnipresent, without support and all pervading” and meditate on these qualities put together. With the intensity of meditation, these qualities are realized and as these qualities belong exclusively to Bhairava, ultimately Bhairava is realized. Realization is always achieved through a series of processes.

Dhāraṇā 108

The universe is like a magic show without any reality. It is illusory and deceptive. It is like a dream, without any purpose. If one understands this reality and meditates on this reality, he enters blissful state. Realization happens only at the end of blissful state.

Dhāraṇā 109

There cannot be any activity in the changeless Self, which does not undergo any modifications. When there is no activity or modifications, how can there be knowledge about that changeless Self? The verse says, “ātmano nirvikārasya आ मनो ऽ कनङ् कवशकार य”

which means that Self does not undergo changes; it always remains eternal and immutable. Therefore, when we say knowledge, it refers only to the knowledge of the material world. When we call the knowledge about the material world as knowledge, then what is the knowledge about the inner Self. It is no knowledge at all or the negation of knowledge about the material world. When the soul is not outside, then it is inside. There are only two sides to our body. One is outside our body and another is inside of our body. When the soul is not outside, it has to be inside. What is outside can be seen and understood and what is within is to be visualized and realized. Former leads to transmigration and the latter leads to liberation.

When knowledge about the external world and the actions that take place are unreal (the reality is deluded by *māyā*), then it is void. Where there is no action in the Self, obviously it has to be void as nothing is there to change in void. Whatever the changes that we see belong to the changes that happen on and for the empirical individual and not on the Self. By contemplating on this reality, one enters the state of bliss.

Dhāraṇā 110

“I am free both from bondage and liberation” says the liberated one. Bondage and liberation are dualities, hence limited by time and space. Only the ignorant are bound by dualities and consequent delusion. They consider the image of the sun in water as the real sun, not knowing that what they are seeing is only a reflection. Bondage and reflection arise due to the wild imagination of *buddhi* or intellect. In reality, Pure Consciousness is the Self, which alone is Self-illuminating and which alone is real. All that we see is

only the Self, the all pervasive, which is wrongly perceived as the material world. But He alone exists everywhere in different shapes and forms.

Dhāraṇā 111

When we live in the material world, we experience pleasure and pain due to sensory organs. Sensory organs gather material inputs from the material world and pass on to the mind which becomes susceptible to the dualities of pleasure and pain. As long as we exist, we will continue to have pleasure and pain. One has to understand that pleasure and pain is a duality concealing the true nature of the Self and he has to set all types of dualities aside to remain with the Self, all the time.

Dhāraṇā 112

Whatever we see is revealed to us by the knowledge of the Self which is known as jñāna, which is different from the mundane knowledge discussed earlier. This jñāna is very simple. The principle of this jñāna has three aspects in realizing the Self. One is the knower, who wants to know the Self; the second is the object of knowing, the Self; and the third is jñāna, through which the knower, the object of knowing and the path of knowing should become homogenous. When the knower and the known are the same Self, there is no question of inherent impurity in anything. All are pure by nature and it is only the mind that bounds a person with dualities and when he is bound by dualities, he experiences impurities such as pleasure and pain. His pure inherent nature gets bound by time and space. Knowing this process is realization.

CONCLUDING VERSES

(Verses 138 to 163)

“O! My dear one! When the mind, individual consciousness, vital force (prāṇaśakti) and the bound self (ego) get dissolved, the state of Bhairava described so far appears” concludes Bhairava. Bhairava uses the word *cetana* to mean conscious individual, the one who perceives and he cannot perceive without *cetana*, which is unconditioned form of consciousness in its functional state.

The verse explains these four as manasa m,cetanā,śakti and ātman (mind, consciousness, prāṇic energy and soul). These four are called catuṣṭaya (four fold). If one wants to know the state of

Bhairava, one has to leave the catuṣṭaya aside. By ignoring mind, awareness, breathing and ego (individual and bound soul is considered as ego), one can realize the true state of Bhairava. This is the ultimate stage one can reach by attaining spiritual knowledge, the higher level of knowledge as opposed to the worldly knowledge. Call the sun as sun is worldly knowledge and calling the sun as the Self is the spiritual knowledge. It is the perception that matters. This stage can be attained only in the state of annihilated mind. As long as the mind is active, the rest three also become active, thereby preventing realization.

Vijñānabhairava has 112 dhāraṇa-s and the 112thdhāraṇa was disclosed by Bhairava to Bhairavi in the 138th verse. In all, Vijñānabhairava Tantra has 163 verses. The last 25 verses are in the form of concluding remarks and they are summarised here.

Bhairava speaks to Bhairavi now. “Bhairavi! I have explained the 112 ways to quieten the mind and if any one of them is followed, he becomes a wise man. By sincerely practicing any one of these 112 dhāraṇa-s, the practitioner becomes Bhairava himself. He can attain anything in the world. His (the yogi, who has attained perfection) blessings become true and if he curses that also will become true. His words become too powerful. (Such realized persons generally do not curse. But sometimes, if they are infuriated, they do curse and their curse become a reality. This is like hitting a ball on a wall that comes back immediately) My dear Wife! They are freed from old age and death. They are endowed with siddhis (aṣṭamāsiddhi-s as described by sage Patañjali. These siddhis cannot be attained and can only be conferred through the Grace of Śiva and Śakti). Such a person is loved and adored by all yogis and becomes their chief. He gets liberated in this birth itself; however he continues to perform his duties like any other person. However, they are not affected by karma. Whatever actions they perform will not have karmic impressions. (This stage is called jīvanmukta. They do not declare themselves as jīvanmukta-s. They do teach disciples, not in groups but through one to one interaction. It is very important to understand that the path

of spiritual realization cannot be done in groups. Unless there is one to one interaction between the Guru and the disciple, nothing can be learnt usefully. These realized persons never teach in groups and always choose their disciples. There should be no monetary considerations while teaching spirituality.)”

Now Bhairavi, the Divine Mother seeks some clarifications from Bhairava, the Supreme Lord. “If this is the essence of reality (understanding and realising the Self within and getting liberated in this birth itself, etc), then what is the purpose of recitations (hymns, japas, etc) and in whose favour such recitations (mantra japas) are done. Who will be worshipped for gratifications and who will make these worships? And in whose favour the oblations are made (referring to ritual fire worships)?” The doubt arises in the Supreme Goddess (only for the purpose of others knowing) about ritualistic worships such as mantra japas and fire rituals. The question is about the performance of rituals when liberation is available through the mind. When liberation is available for free, why should one invest his time and money on materialistic worships? This is the question that lingers in our minds.

Supreme Lord Bhairava answers this most pertinent questions raised by the Supreme Goddess on our behalf. “O! Beautifully eyed Goddess! Rituals are meant for beginners (beginners of spiritual pursuit who continue to be ritualistic) and these worships are gross in nature (worshipping different forms of gods and goddesses). Contemplation of the Highest Reality is the true nature of japa (mundane recitation of mantras). Perpetual contemplation of the Self within is true japa. (Counting and reciting certain mantras at the prescribed timings is not japa. It is only the initial process in spiritual realization. From this, one has to move quickly to the next stage.

Contemplating on the Supreme Self within, known as I consciousness, where all other thought processes are annihilated and individual consciousness is fixed on Him is the next stage. This is the state where consciousness becomes without support, either from sensory organs or from antahkaraṇa. Awareness about multiple objects while contemplating on the Supreme Self is known as relational consciousness, where awareness is fragmented and fixed on more than one object during contemplation. This relational contemplation is to be totally avoided.) The real sound of mantra should come from within (anāhata

sound – the sound of OM). One should meditate with absolute awareness, without any distractions on the formless Supreme Self, which is without any support (everything rests on Him and He never rests on anyone).

Meditation is not a cognitive process wherein a form of god is visualized with face, hands, legs, etc (with a form). Worship does not mean external worship of offering flowers and eateries. True worship is meditating with a pure mind without any thought processes on the Supreme Void and during a perfect contemplation like this, one gets absorbed into the Supreme Self (the dissolution of mind here is known as nirvikalpa samādhi). If one practices with firm faith, any one of the 112 methods of meditation, he grows day by day in spiritual life until he reaches that stage of spiritual satisfaction. A true oblation is where, all the elements and senses (organs of senses and organs of actions) along with the mind are offered into the fire of Supreme Consciousness (connecting all the senses and antaḥkaraṇa into Bhairava, the Supreme). The ladle used in these oblations is one's individual consciousness. visualised

(Individual consciousness becomes Supreme Consciousness only when individual consciousness is aligned with Supreme Consciousness through a purified mind.)

“O! Pārvati ! Supreme Goddess! (He addresses Her as Parama Īśāni) The true sacrifice is characterised by Bliss (the state of inexplicable and extreme state of happiness) and during the state of Bliss, all his sins are destroyed. (Sins get destroyed only during perfect contemplation where the contemplator himself becomes Bhairava and not otherwise.) Physical visits to holy places are not holy pilgrimages. Absorption into the Śakti of Rudra is the greatest contemplation. There cannot be any other worship other than this because, who is to be satisfied? (There is none to be satisfied in shapes and forms as God does not exist in shapes and forms. The subtle question is “When I am there within you, whom else you are going to satisfy?”) There cannot be any worship in non-dualism (since Self and self are the same and this knowledge translates into mental affirmation “I am Śiva”). True sacred bath is the absorption into one's own Self, which is full of independence, bliss and consciousness (can be compared to satcitānanda). When there is non-duality, where is the question of worship with offerings such as incense sticks,

flowers, food offerings, etc? When the worshipper and the worshipped are the same what is the need for these offerings? (Any form of external worships is not approved by Bhairava.)

“Inhalation and exhalation happen on its own, thereby awakening the Kuṇḍalinī energy, which goes up the spine and She is to be worshiped in suṣumna, the central canal of the spinal cord. This is true kṣetra (pilgrimage centre). She is the experience that happens in the mind and She is also beyond human experience (immanent and transcendent). (Dualism gradually gets dissolved along with the gaining of potency by Kuṇḍalinī. It is like the growth of a girl to womanhood. Kuṇḍalinī does not become potent in the initial stages, but attains potency over a period of time. The increase in potency is directly related to the depth of contemplation, nature of life, food habits and above all practice.)

The one who perpetually stays connected with Parāśakti, the Goddess Kuṇḍalinī (Parāśakti, the

Goddess Kuṇḍalinī are the same) enters the state of supreme bliss, and in this state he attains Bhairava. (Śiva can never be attained directly. It is only through Parāśakti, the Supreme Śiva can be attained. Once Śiva is attained, there is nothing left for him and he is never born again. The knowledge about Śiva is sovereign in nature and none can impart that knowledge except Parāśakti and thus, She becomes his Guru. In reality there is nothing in that Supreme Knowledge and this is known as void. When one becomes Śiva due to realization, he does nothing and becomes like a moving object, unconcerned and unattached with the material world.) In a day (day and night consisting of 24 hours), a person inhales and exhales 21,600 times and this is the true mantra (*ha* at the time inhalation and *sa* at the time of exhalation. The continuous concentration on these subtle sounds gives rise to the inherent mantra ‘*soham*’ and this is known as a-japa, which means no japa. When the japa is happening inwardly and perpetually, where is the necessity of other mantra japas? 21600 breaths are meant for normal human beings. If one attempts to reduce this number– by slow breathing and by holding the breath both internally and externally– it not only increases the life span, but also helps in concentration during meditative sessions.)

“O! My dear Bhairavi! The Supreme Goddess! I have explained to you (upper case y is not used because She is now addressed by Śiva) the most precious and sacred teaching which leads to immortal state (liberation) and this should not be revealed to someone who is not worthy of this sacred teaching. This should be taught only through a Guru (not guru). One should learn from this teaching that all material things are impermanent and this sacred and secretive knowledge alone is permanent. One can even choose to die but the quest for final liberation should never be given up.” Finally Bhairavi thanks Bhairava, “O! Supreme Lord Śaṅkara! I fully understand and I am now satisfied (satisfaction arises due to the impartation of Pure Knowledge). This day I have understood the essence of Rudrayāmala Tantra (This is a Tantric Scripture which contains the highest level of teachings of Śiva about the union of Śiva and Śakti) and about the core of all types of energies.”

After having said this, Śakti embraces Śiva. This embrace is to signify that those who have read, understand and practice Vijñānabhairava become one with Śiva.

॥विज्ञान भैरव॥
 ||vijñāna bhairava||

श्री देव्युवाच।
 śrī devyuvāca |

श्रुतं देव मया सर्वं रुद्रयामलसम्भवम्।
 त्रिकभेदमशेषेण सारात्सारविभागशः॥ १॥
 śrutam deva mayā sarvaṁ rudrayāmalasambhavam |
 trikabhedamaśeṣeṇa sārātsāravibhāgaśaḥ || 1 ||

अद्यापि न निवृत्तो मे संशयः परमेश्वर।
 किं रूपं तत्त्वतो देव शब्दराशिकलामयम्॥ २॥
 adyāpi na nivṛtto me saṁśayaḥ parameśvara |
 kiṁ rūpaṁ tattvato deva śabdarāśikalāmayam || 2 ||

किं वा नवात्मभेदेन भैरवे भैरवाकृतौ।
 त्रिशिरोभेदभिन्नं वा किं वा शक्तित्रयात्मकम्॥ ३॥
 kiṁ vā navātmabhedena bhairave bhairavākṛtau |
 triśirobhedabhinnam vā kiṁ vā śaktitrayātmakam || 3 ||

नादबिन्दुमयं वापि किं चन्द्रार्धनिरोधिकाः।
 चक्रारूढमनच्छं वा किं वा शक्तिस्वरूपकम्॥ ४॥
 nādabindumayaṁ vāpi kiṁ candrārdhanirodhikāḥ |
 cakrārūḍhamanackṣaṁ vā kiṁ vā śaktisvarūpakam || 4 ||

परापरायाः सकलमपरायाश्च वा पुनः।
 पराया यदि तद्वत्स्यात्परत्वं तद् विरुध्यते॥ ५॥
 parāparāyāḥ sakalamaparāyāśca vā punaḥ |
 parāyā yadi tadvatsyātparatvaṁ tad virudhyate || 5 ||

न हि वर्णविभेदेन देहभेदेन वा भवेत्।
 परत्वं निष्कलत्वेन सकलत्वे न तद् भवेत्॥ ६॥
 na hi varṇavibhedena dehabhedena vā bhavet |
 paratvaṁ niṣkalatvena sakalatve na tad bhavet || 6 ||

प्रसादं कुरु मे नाथ निःशेषं चिन्द्धि संशयम्।
 prasādam kuru me nātha niḥśeṣaṁ cinddhi saṁśayam |

भैरव उवाच।
 bhairava uvāca |

साधु साधु त्वया पृष्टं तन्त्रसारम् इदम् प्रिये॥ ७॥
 sādhu sādhu tvayā pṛṣṭaṁ tantrasāram idam priye || 7 ||

गूहनीयतमम् भद्रे तथापि कथयामि ते।
 यत्किञ्चित्सकलं रूपं भैरवस्य प्रकीर्तितम्॥ ८॥
 gūhanīyatamam bhadre tathāpi kathayāmi te |
 yatkiñcitsakalaṁ rūpaṁ bhairavasya prakīrtitam || 8 ||

तद् असारतया देवि विज्ञेयं शक्रजालवत्।
 मायास्वप्नोपमं चैव गन्धर्वनगरभ्रमम्॥ ९॥
 tad asāratayā devi vijñeyam śakrajālavat |
 māyāsvapnopamaṁ caiva gandharvanagarabhramam || 9 ||

ध्यानार्थम् भ्रान्तबुद्धीनां क्रियाडम्बरवर्तिनाम्।
 केवलं वर्णितम् पुंसां विकल्पनिहतात्मनाम्॥ १०॥
 dhyānārtham bhrāntabuddhīnāṁ kriyāḍambaravartinām |
 kevalaṁ varṇitam puṁsāṁ vikalpanihatātmanām || 10 ||

तत्त्वतो न नवात्मासौ शब्दराशिर् न भैरवः।
 न चासौ त्रिशिरा देवो न च शक्तित्रयात्मकः॥ ११॥
 tattvato na navātmāsau śabdarāśir na bhairavaḥ |
 na cāsau triśīrā devo na ca śaktitrayātmakaḥ || 11 ||

नादबिन्दुमयो वापि न चन्द्रार्धनिरोधिकाः।
 न चक्रक्रमसम्भिन्नो न च शक्तिस्वरूपकः॥ १२॥
 nādabindumayo vāpi na candrārdhanirodhikāḥ |
 na cakrakramasambhinno na ca śaktisvarūpakāḥ || 12 ||

अप्रबुद्धमतीनां हि एता बलविभीषिकाः।
 मातृमोदकवत्सर्वं प्रवृत्त्यर्थम् उदाहृतम्॥ १३॥
 aprabuddhamatīnāṃ hi etā balavibhīṣikāḥ |
 mātṛmodakavatsarvaṃ pravṛttyartham udāhṛtam || 13 ||

दिक्कालकलनोन्मुक्ता देशोद्देशाविशेषिणी।
 व्यपदेशुमशक्यासाव् अकथ्या परमार्थतः॥ १४॥
 dikkālakalanonmuktā deśoddeśāviśeṣinī |
 vyapadeṣṭumaśakyāsāv akathyā paramārthataḥ || 14 ||

अन्तःस्वानुभवानन्दा विकल्पोन्मुक्तगोचरा।
 यावस्था भरिताकारा भैरवी भैरवात्मनः॥ १५॥
 antaḥsvānubhavānandā vikalponmuktagocarā |
 yāvasthā bharitākārā bhairavī bhairavātmanah || 15 ||

तद् वपुस् तत्त्वतो ज्ञेयं विमलं विश्वपूरणम्।
 एवंविधे परे तत्त्वे कः पूज्यः कश्च तृष्यति॥ १६॥
 tad vapus tattvato jñeyam vimalam viśvapūraṇam |
 evaṃvidhe pare tattve kaḥ pūjyaḥ kaśca tṛpyati || 16 ||

एवंविधा भैरवस्य यावस्था परिगीयते।
 सा परा पररूपेण परा देवी प्रकीर्तिता॥ १७॥
 evaṃvidhā bhairavasya yāvasthā parigīyate |
 sā parā pararūpeṇa parā devī prakīrtitā || 17 ||

शक्तिशक्तिमतोर् यद्वद् अभेदः सर्वदा स्थितः।
 अतस् तद्धर्मधर्मित्वात्परा शक्तिः परात्मनः॥ १८॥
 śaktiśaktimatoṛ yadvad abhedah sarvadā sthitah |
 atas taddharmadharmitvātparā śaktiḥ parātmanah || 18 ||

न वह्नेर् दाहिका शक्तिर् व्यतिरिक्ता विभाव्यते।
 केवलं ज्ञानसत्तायाम् प्रारम्भोऽयम् प्रवेशने ॥ १९ ॥
 na vahner dāhikā śaktir vyatiriktā vibhāvyate |
 kevalam jñānasattāyām prārambho'yam praveśane || 19 ||

शक्त्यवस्थाप्रविष्टस्य निर्विभागेन भावना।
 तदासौ शिवरूपी स्यात्शैवी मुखम् इहोच्यते ॥ २० ॥
 śaktyavasthāpraviṣṭasya nirvibhāgena bhāvanā |
 tadāsau śivarūpī syātsaivī mukham ihocyate || 20 ||

यथालोकेन दीपस्य किरणैर् भास्करस्य च।
 ज्ञायते दिग्विभागादि तद्वच् चक्त्या शिवः प्रिये ॥ २१ ॥
 yathālokena dīpasya kiraṇair bhāskarasya ca |
 jñāyate digvibhāgādi tadvac caktyā śivaḥ priye || 21 ||

श्री देव्युवाच।
 śrī devyuvāca |

देवदेव त्रिशूलाङ्क कपालकृतभूषण।
 दिग्देशकालशून्या च व्यपदेशविवर्जिता ॥ २२ ॥
 devadeva triśūlāṅka kapālakṛtabhūṣaṇa |
 digdeśakālaśūnyā ca vyapadeśavivarjitā || 22 ||

यावस्था भरिताकारा भैरवस्योपलभ्यते।
 कैर् उपायैर् मुखं तस्य परा देवि कथम् भवेत्।
 यथा सम्यग् अहं वेद्मि तथा मे ब्रूहि भैरव ॥ २३ ॥
 yāvasthā bharitākārā bhairavasyopalabhyate |
 kair upāyair mukhaṁ tasya parā devi katham bhavet |
 yathā samyag ahaṁ vedmi tathā me brūhi bhairava || 23 ||

भैरव उवाच।
 bhairava uvāca |

ऊर्ध्वे प्राणो ह्यधो जीवो विसर्गात्मा परोच्चरेत्।
 उत्पत्तिद्वितयस्थाने भरणाद् भरिता स्थितिः ॥ २४ ॥

ūrdhve prāṇo hyadho jīvo visargātmā paroccaret |
utpattidvitayasthāne bharaṇād bharitā sthitiḥ || 24 ||

मरुतोऽन्तर् बहिर् वापि वियद्युग्मानिवर्तनात्।
भैरव्या भैरवस्येत्थम् भैरवि व्यज्यते वपुः॥ २५॥
maruto'ntar bahir vāpi viyadyugmānivartanāt |
bhairavyā bhairavasyettham bhairavi vyajyatevapuh || 25 ||

न व्रजेन् न विशेच् चक्तिर् मरुद्रूपा विकासिते।
निर्विकल्पतया मध्ये तया भैरवरूपता॥ २६॥
na vrajen na viśec caktir marudrūpā vikāsite |
nirvikalpatayā madhye tayā bhairavarūpatā || 26 ||

कुम्भिता रेचिता वापि पूरिता वा यदा भवेत्।
तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते॥ २७॥
kumbhitā recitā vāpi pūritā vā yadā bhavet |
tadante śāntanāmāsau śaktyā śāntaḥ prakāśate || 27 ||

आमूलात्किरणाभासां सूक्ष्मात्सूक्ष्मतरात्मिकम्।
चिन्तयेत्तां द्विषट्कान्ते श्याम्यन्तीम् भैरवोदयः॥ २८॥
āmūlātkiraṇābhāsāṃ sūkṣmātsūkṣmatarātmikam |
cintayettām dviṣaṭkānte śyāmyantīm bhairavodayaḥ || 28 ||

उद्गच्छन्तीं तडित्रूपाम् प्रतिचक्रं क्रमात्क्रमम्।
ऊर्ध्वं मुष्टित्रयं यावत्तावद् अन्ते महोदयः॥ २९॥
udgaccantīm taditrūpām praticakraṁ kramātkramam |
ūrdhvaṁ muṣṭitrayaṁ yāvattāvad ante mahodayaḥ || 29 ||

क्रमद्वादशकं सम्यग् द्वादशाक्षरभेदितम्।
स्थूलसूक्ष्मपरस्थित्या मुक्त्वा मुक्त्वान्ततः शिवः॥ ३०॥
kramadvādaśakaṁ samyag dvādaśākṣarabheditam |
sthūlasūkṣmaparasthityā muktvā muktvāntataḥ śivaḥ || 30 ||

तयापूर्वाशु मूर्धान्तं भङ्क्त्वा भूक्षेपसेतुना।
निर्विकल्पं मनः कृत्वा सर्वोर्ध्वे सर्वगोद्गमः॥ ३१॥

tayāpūryāśu mūrdhāntaṁ bhaṅktvā bhrūkṣepasetunā |
nirvikalpaṁ manaḥ kṛtvā sarvordhve sarvagodgamaḥ || 31 ||

शिखिपक्षैश् चित्ररूपैर् मण्डलैः शून्यपञ्चकम्।
ध्यायतोऽनुत्तरे शून्ये प्रवेशो हृदये भवेत्॥ ३२ ॥
śikhipakṣaiś citrarūpair maṇḍalaiḥ śūnyapañcakam |
dhyāyato'nuttare śūnye praveśo hṛdaye bhavet|| 32 ||

ईदृशेन क्रमेणैव यत्र कुत्रापि चिन्तना।
शून्ये कुड्ये परे पात्रे स्वयं लीना वरप्रदा॥ ३३ ॥
īdṛśena krameṇaiva yatra kutrāpi cintanā |
śūnye kuḍye pare pātre svayaṁ līnā varapradā || 33 ||

कपालान्तर् मनो न्यस्य तिष्ठन् मीलितलोचनः।
क्रमेण मनसो दाढ्यात्लक्षयेत्तल्लष्यम् उत्तमम्॥ ३४ ॥
kapālāntar mano nyasya tiṣṭhan mīlitalocanaḥ |
krameṇa manaso dāḍhyātlakṣayetlaṣyam uttamam || 34 ||

मध्यनाडी मध्यसंस्था बिससूत्राभरूपया।
ध्यातान्तर्व्योमया देव्या तया देवः प्रकाशते॥ ३५ ॥
madhyanāḍī madhyasaṁsthā bisasūtrābharūpayā |
dhyātāntarvyomayā devyā tayā devaḥ prakāśate || 35 ||

कररुद्धदृगस्त्रेण भूभेदाद् द्वाररोधनात्।
दृष्टे बिन्दौ क्रमाल् लीने तन्मध्ये परमा स्थितिः॥ ३६ ॥
kararuddhadṛgastreṇa bhrūbhedaḍ dvārarodhanāt |
dṛṣṭe bindau kramāl līne tanmadhye paramā sthitiḥ || 36 ||

धामान्तःक्षोभसम्भूतसूक्ष्माग्नितिलकाकृतिम्।
बिन्दुं शिखान्ते हृदये लयान्ते ध्यायतो लयः॥ ३७ ॥
dhāmāntaḥkṣobhasambhūtasūkṣmāgnitilakākṛtim |
binduṁ śikhānte hṛdaye layānte dhyāyato layaḥ || 37 ||

अनाहते पात्रकर्णेऽभग्नशब्दे सरिदद्भुते।
शब्दब्रह्मणि निष्णातः परम् ब्रह्माधिगच्छति॥ ३८ ॥

anāhate pātrakarṇe'bhagnaśabde sariddrute |
śabdabrahmaṇi niṣṇātaḥ param brahmādhigaccati || 38 ||

प्रणवादिसमुच्चारात्प्लुतान्ते शून्यभावानात्।
शून्यया परया शक्त्या शून्यताम् एति भैरवि॥ ३९॥
praṇavādisamuccārātplutānte śūnyabhāvānāt |
śūnyayā parayā śaktyā śūnyatām eti bhairavi || 39 ||

यस्य कस्यापि वर्णस्य पूर्वान्ताव् अनुभावयेत्।
शून्यया शून्यभूतोऽसौ शून्याकारः पुमान् भवेत्॥ ४०॥
yasya kasyāpi varṇasya pūrvāntāv anubhāvayet |
śūnyayā śūnyabhūto'sau śūnyākāraḥ pumān bhavet || 40 ||

तन्त्र्यादिवाद्यशब्देषु दीर्घेषु क्रमसंस्थितेः।
अनन्यचेताः प्रत्यन्ते परव्योमवपुर् भवेत्॥ ४१॥
tantryādivādyāśabdeṣu dīrghēṣu kramasamsthiteḥ |
ananyacetāḥ pratyante paravyomavapur bhavet || 41 ||

पिण्डमन्त्रस्य सर्वस्य स्थूलवर्णक्रमेण तु।
अर्धेन्दुबिन्दुनादान्तः शून्योच्चाराद् भवेच् चिवः॥ ४२॥
piṇḍamantrasya sarvasya sthūlavarṇakrameṇa tu |
ardhendubindunādāntaḥ śūnyoccārād bhavec civaḥ || 42 ||

निजदेहे सर्वदिक्कं युगपद् भावयेद् वियत्।
निर्विकल्पमनास् तस्य वियत्सर्वम् प्रवर्तते॥ ४३॥
nijadehe sarvadikkam yugapad bhāvayed viyat |
nirvikalpamanās tasya viyatsarvam pravartate || 43 ||

पृष्ठशून्यं मूलशून्यं युगपद् भावयेच् च यः।
शरीरनिरपेक्षिण्या शक्त्या शून्यमना भवेत्॥ ४४॥
pṛṣṭaśūnyaṁ mūlaśūnyaṁ yugapad bhāvayec ca yaḥ |
śarīranirapekṣiṇyā śaktyā śūnyamanā bhavet || 44 ||

पृष्ठशून्यं मूलशून्यं हृच्चून्यम् भावयेत्स्थिरम्।
युगपन् निर्विकल्पत्वान् निर्विकल्पोदयस् ततः॥ ४५॥

prṣṭaśūnyam mūlaśūnyam hr̥ccūnyam bhāvayetsthiram |
yugapan nirvikalpatvān nirvikalpodayas tataḥ || 45 ||

तनूदेशे शून्यतैव क्षणमात्रं विभावयेत्।
निर्विकल्पं निर्विकल्पो निर्विकल्पस्वरूपभाक् ॥ ४६ ॥
tanūdeśe śūnyataiva kṣaṇamātram vibhāvayet|
nirvikalpaṁ nirvikalpo nirvikalpasvarūpabhāk || 46 ||

सर्वं देहगतं द्रव्यं वियद्व्याप्तं मृगेक्षणे।
विभावयेत्ततस् तस्य भावना सा स्थिरा भवेत् ॥ ४७ ॥
sarvaṁ dehagataṁ dravyaṁ viyadvyāptaṁ mṛgekṣaṇe |
vibhāvayettatas tasya bhāvanā sā sthīrā bhavet|| 47 ||

देहान्तरे त्वग्विभागम् भित्तिभूतं विचिन्तयेत्।
न किञ्चिद् अन्तरे तस्य ध्यायन् अध्येयभाक् भवेत् ॥ ४८ ॥
dehāntare tvagvibhāgam bhittibhūtaṁ vicintayet|
na kiñcid antare tasya dhyāyann adhyeyabhāg bhavet|| 48 ||

हृद्याकाशे निलीनाक्षः पद्मसम्पुटमध्यगः।
अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात् ॥ ४९ ॥
hr̥dyākāśe nilīnākṣaḥ padmasamputamadhyagaḥ |
ananyacetāḥ subhage paraṁ saubhāgyamāpnuyāt|| 49 ||

सर्वतः स्वशरीरस्य द्वादशान्ते मनो लयात्।
दृढबुद्धेर् दृढीभूतं तत्त्वलक्ष्यम् प्रवर्तते ॥ ५० ॥
sarvataḥ svaśarīrasya dvādaśānte manolayāt|
dṛḍhabuddher dṛḍhībhūtaṁ tattvalakṣyam pravartate || 50 ||

यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ॥
प्रतिक्षणं क्षीणवृत्तेर् वैलक्षण्यं दिनैर् भवेत् ॥ ५१ ॥
yathā tathā yatra tatra dvādaśānte manaḥ kṣipet||
pratikṣaṇaṁ kṣīṇavṛtter vailakṣyaṇaṁ dinair bhavet|| 51 ||

कालाग्निना कालपदाद् उत्थितेन स्वकम् पुरम्।
प्लुष्टम् विचिन्तयेद् अन्ते शान्ताभासस् तदा भवेत् ॥ ५२ ॥

kālāgninā kālapadād utthitena svakam puram |
pluṣṭam vicintayed ante śāntābhāsas tadā bhavet|| 52 ||

एवम् एव जगत्सर्वं दग्धं ध्यात्वा विकल्पतः।
अनन्यचेतसः पुंसः पुम्भावः परमो भवेत्॥ ५३ ॥
evam eva jagatsarvaṁ dagdham dhyātvā vikalpataḥ |
ananyacetasaḥ puṁsaḥ pumbhāvaḥ paramo bhavet|| 53 ||

स्वदेहे जगतो वापि सूक्ष्मसूक्ष्मतराणि च।
तत्त्वानि यानि निलयं ध्यात्वान्ते व्यज्यते परा॥ ५४ ॥
svadehe jagato vāpi sūkṣmasūkṣmatarāṇi ca |
tattvāni yāni nilayaṁ dhyātvānte vyajyate parā || 54 ||

पिनां च दुर्बलां शक्तिं ध्यात्वा द्वादशगोचरे।
प्रविश्य हृदये ध्यायन् मुक्तः स्वातन्त्र्यमाप्नुयात्॥ ५५ ॥
pināṁ ca durbalāṁ śaktiṁ dhyātvā dvādaśagocare |
praviśya hṛdaye dhyāyan muktaḥ svātantryamāpnuyāt|| 55 ||

भुवनाध्वादिरूपेण चिन्तयेत्क्रमशोऽखिलम्।
स्थूलसूक्ष्मपरस्थित्या यावद् अन्ते मनोलयः॥ ५६ ॥
bhuvanādhvādirūpeṇa cintayetkramaśo'khilam |
sthūlasūkṣmaparasthityā yāvad ante manolayaḥ || 56 ||

अस्य सर्वस्य विश्वस्य पर्यन्तेषु समन्ततः।
अध्वप्रक्रियया तत्त्वं शैवं ध्यत्वा महोदयः॥ ५७ ॥
asya sarvasya viśvasya paryanteṣu samantataḥ |
adhvaprakriyayā tattvaṁ śaivaṁ dhyatvā mahodayaḥ || 57 ||

विश्वम् एतन् महादेवि शून्यभूतं विचिन्तयेत्।
तत्रैव च मनो लीनं ततस् तल्लयभाजनम्॥ ५८ ॥
viśvam etan mahādevi śūnyabhūtaṁ vicintayet |
tatraiva ca mano līnaṁ tatas tallayabhājanam || 58 ||

घटादिभाजने दृष्टिम् भित्तिस् त्यक्त्वा विनिक्षिपेत्।
तल्लयं तत्क्षणाद् गत्वा तल्लयात्तन्मयो भवेत्॥ ५९ ॥

ghatādibhājane dṛṣṭim bhittis tyaktvā vinikṣipet|
tallayam tatkṣaṇād gatvā tallayāttanmayo bhavet|| 59 ||

निर्वृक्षगिरिभित्त्यादिदेशे दृष्टिं विनिक्षिपेत्।
विलीने मानसे भावे वृत्तिक्षिणः प्रजायते ॥ ६० ॥
nirvṛkṣagiribhittiyādideśe dṛṣṭim vinikṣipet|
vilīne mānase bhāve vṛttikṣiṇaḥ prajāyate || 60 ||

उभयोर् भावयोर् ज्ञाने ध्यात्वा मध्यं समाश्रयेत्।
युगपच् च द्वयं त्यक्त्वा मध्ये तत्त्वम् प्रकाशते ॥ ६१ ॥
ubhayor bhāvayor jñāne dhyātvā madhyam samāśrayet|
yugapac ca dvayam tyaktvā madhye tattvam prakāśate || 61 ||

भावे त्यक्ते निरुद्धा चिन् नैव भावान्तरं व्रजेत्।
तदा तन्मध्यभावेन विकसत्यति भावना ॥ ६२ ॥
bhāve tyakte niruddhā cin naiva bhāvāntaram vrajet|
tadā tanmadhyabhāvena vikasatyati bhāvanā || 62 ||

सर्वं देहं चिन्मयं हि जगद् वा परिभावयेत्।
युगपन् निर्विकल्पेन मनसा परमोदयः ॥ ६३ ॥
sarvam deham cinmayam hi jagad vā paribhāvayet|
yugapan nirvikalpena manasā paramodayaḥ || 63 ||

वायुद्वयस्य सङ्घट्टाद् अन्तर् वा बहिर् अन्ततः।
योगी समत्वविज्ञानसमुद्गमनभाजनम् ॥ ६४ ॥
vāyudvayasya saṅghaṭṭād antar vā bahir antataḥ |
yogī samatvavijñānasamudgamanabhājanam || 64 ||

सर्वं जगत्स्वदेहं वा स्वानन्दभरितं स्मरेत्।
युगपत्स्वामृतेनैव परानन्दमयो भवेत् ॥ ६५ ॥
sarvam jagatsvadeham vā svānandabharitam smaret|
yugapatsvāmṛtenaiva parānandamayo bhavet|| 65 ||

कुहनेन प्रयोगेण सद्य एव मृगेक्षणे।
समुदेति महानन्दो येन तत्त्वं प्रकाशते ॥ ६६ ॥

kuhanena prayogeṇa sadya eva mṛgekṣaṇe |
samudeti mahānando yena tattvaṁ prakāśate || 66 ||

सर्वस्रोतोनिबन्धेन प्राणशक्त्योर्ध्वया शनैः।
पिपीलस्पश्विलायाम् प्रथते परमं सुखम्॥ ६७॥
sarvasrotonibandhena prāṇaśaktyordhvayā śanaiḥ |
pipīlasparśavelāyām prathate paramaṁ sukham || 67 ||

वह्नेर् विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत्।
केवलं वायुपूर्णं वा स्मरानन्देन युज्यते॥ ६८॥
vahner viṣasya madhye tu cittam sukhamayaṁ kṣipet |
kevalam vāyupūrṇam vā smarānandena yujyate || 68 ||

शक्तिसङ्गमसङ्क्षुब्धशक्त्यावेशावसानिकम्।
यत्सुखम् ब्रह्मतत्त्वस्य तत्सुखं स्वाक्यम् उच्यते॥ ६९॥
śaktisaṅgamasaṅkṣubdhaśaktyāveśāvasānikam |
yatsukham brahmatattvasya tatsukham svākyam ucyate || 69 ||

लेहनामन्थनाकोटैः स्त्रीसुखस्य भरात्स्मृतैः।
शक्त्यभावेऽपि देवेशि भवेद् आनन्दसम्प्लवः॥ ७०॥
lehanāmanthanākoṭaiḥ strīsukhasya bharātsmṛteḥ |
śaktyabhāve'pi deveśi bhaved ānandasamplavaḥ || 70 ||

आनन्दे महति प्राप्ते दृष्टे वा बान्धवे चिरात्।
आनन्दम् उद्गतं ध्यात्वा तल्लयस् तन्मना भवेत्॥ ७१॥
ānande mahati prāpte dṛṣṭe vā bāndhave cirāt |
ānandam udgataṁ dhyātvā tallayas tanmanā bhavet || 71 ||

जग्धिपानकृतोल्लासरसानन्दविजृम्भणात्।
भावयेद् भरितावस्थां महानन्दस् ततो भवेत्॥ ७२॥
jagdhipānakṛtollāsarasaṅnandavijṛmbhaṇāt |
bhāvayed bharitāvasthām mahānandas tato bhavet || 72 ||

गितादिविषयास्वादासमसौख्यैकतात्मनः।
योगिनस् तन्मयत्वेन मनोरूढेस् तदात्मता॥ ७३॥

gitādiviṣayāsvādāsamasaukhyaikatātmanah |
yoginas tanmayatvena manorūḍhes tadātmatā || 73 ||

यत्र यत्र मनस् तुष्टिर् मनस् तत्रैव धारयेत्।
तत्र तत्र परानन्दस्वरूपं सम्प्रवर्तते ॥ ७४ ॥
yatra yatra manas tuṣṭir manas tatraiva dhārayet |
tatra tatra parānandasvārūpaṁ sampravartate || 74 ||

अनागतायां निद्रायाम् प्रणष्टे बाह्यगोचरे।
सावस्था मनसा गम्या परा देवी प्रकाशते ॥ ७५ ॥
anāgatāyāṁ nidrāyām praṇaṣṭe bāhyagocare |
sāvasthā manasā gamyā parā devī prakāśate || 75 ||

तेजसा सूर्यदीपादेर् आकाशे शबलीकृते।
दृष्टिर् निवेश्या तत्रैव स्वात्मरूपम् प्रकाशते ॥ ७६ ॥
tejasā sūryadīpāder ākāśe śabalīkrte |
dṛṣṭir niveśyā tatraiva svātmārūpaṁ prakāśate || 76 ||

करङ्किण्या क्रोधनया भैरव्या लेलिहानया।
खेचर्या दृष्टिकाले च परावाप्तिः प्रकाशते ॥ ७७ ॥
karāṅkiṇyā krodhanayā bhairavyā lelihānayā |
khecaryā dṛṣṭikāle ca parāvāptiḥ prakāśate || 77 ||

मृद्वासने स्फिजैकेन हस्तपादौ निराश्रयम्।
निधाय तत्प्रसङ्गेन परा पूर्णा मतिर् भवेत् ॥ ७८ ॥
mṛdvāsane sphijaikena hastapādau nirāśrayam |
nidhāya tatprasāṅgena parā pūrṇā matir bhavet || 78 ||

उपविश्यासने सम्यग् बाहू कृत्वार्धकुञ्चितौ।
कक्षव्योम्नि मनः कुर्वन् शममायाति तल्लयात् ॥ ७९ ॥
upaviśyāsane samyag bāhū kṛtvārdhakuñcitau |
kakṣavyomni manaḥ kurvan śamamāyāti tallayāt || 79 ||

स्थूलरूपस्य भावस्य स्तब्धां दृष्टिं निपात्य च।
अचिरेण निराधारं मनः कृत्वा शिवं व्रजेत् ॥ ८० ॥

sthūlarūpasya bhāvasya stabdhām dṛṣṭim nipātya ca |
acireṇa nirādhāram manah kṛtvā śivam vrajet|| 80 ||

मध्यजिह्वे स्फारितास्ये मध्ये निक्षिप्य चेतनाम्।
होच्चारं मनसा कुर्वस् ततः शान्ते प्रलीयते॥ ८१॥
madhyajihve sphāritāsye madhye nikṣipya cetanām |
hoccāram manasā kurvaṁs tataḥ śānte pralīyate || 81 ||

आसने शयने स्थित्वा निराधारं विभावयन्।
स्वदेहं मनसि क्षिणे क्षणात्क्षीणाशयो भवेत्॥ ८२॥
āsane śayane sthitvā nirādhāram vibhāvayan |
svadeham manasi kṣiṇe kṣaṇātkṣiṇāśayo bhavet|| 82 ||

चलासने स्थितस्याथ शनैर् वा देहचालनात्।
प्रशान्ते मानसे भावे देवि दिव्यौघमाप्नुयात्॥ ८३॥
calāsane sthitasyātha śanair vā dehacālanāt |
praśānte mānase bhāve devi divyaughamāpnuyāt|| 83 ||

आकाशं विमलम् पश्यन् कृत्वा दृष्टिं निरन्तराम्।
स्तब्धात्मा तत्क्षणाद् देवि भैरवं वपुर् आप्नुयात्॥ ८४॥
ākāśam vimalam paśyan kṛtvā dṛṣṭim nirantarām |
stabdhātmā tatkṣaṇād devi bhairavam vapur āpnuyāt|| 84 ||

लीनं मूर्ध्नि वियत्सर्वम् भैरवत्वेन भावयेत्।
तत्सर्वम् भैरवाकारतेजस्तत्त्वं समाविशेत्॥ ८५॥
līnam mūrdhni viyatsarvam bhairavatvena bhāvayet |
tatsarvam bhairavākāratejastattvaṁ samāviśet|| 85 ||

किञ्चिज् ज्ञातं द्वैतदायि बाह्यालोकस् तमः पुनः।
विश्वादि भैरवं रूपं ज्ञात्वानन्तप्रकाशभृत्॥ ८६॥
kiñcij jñātaṁ dvaitadāyi bāhyālokaṣ tamah punah |
viśvādi bhairavam rūpaṁ jñātvānantaprakāśabhṛt|| 86 ||

एवम् एव दुर्निशायां कृष्णपक्षागमे चिरम्।
तैमिरम् भावयन् रूपम् भैरवं रूपम् एष्यति॥ ८७॥

evam eva durniśāyāṁ kṛṣṇapakṣāgame ciram |
taimiram bhāvayan rūpam bhairavaṁ rūpam eṣyati || 87 ||

एवम् एव निमील्यादौ नेत्रे कृष्णाभमग्रतः।
प्रसार्य भैरवं रूपम् भावयंस् तन्मयो भवेत्॥ ८८ ॥
evam eva nimīlyādaṁ netre kṛṣṇābhamagrataḥ |
prasārya bhairavaṁ rūpam bhāvayaṁs tanmayo bhavet || 88 ||

यस्य कस्येन्द्रियस्यापि व्याघाताच् च निरोधतः।
प्रविष्टस्याद्वये शून्ये तत्रैवात्मा प्रकाशते॥ ८९ ॥
yasya kasyendriyasyāpi vyāghātāc ca nirodhataḥ |
praviṣṭasyādvaye śūnye tatraivātmā prakāśate || 89 ||

अबिन्दुमविसर्गं च अकारं जपतो महान्।
उदेति देवि सहसा ज्ञानौघः परमेश्वरः॥ ९० ॥
abindumavisargaṁ ca akāraṁ japato mahān |
udeti devi sahasā jñānaughāḥ parameśvaraḥ || 90 ||

वर्णस्य सविसर्गस्य विसर्गान्तं चित्तिं कुरु।
निराधारेण चित्तेन स्पृशेद् ब्रह्म सनातनम्॥ ९१ ॥
varṇasya savisargasya visargāntaṁ citiṁ kuru |
nirādhāreṇa cittena sprśed brahma sanātanam || 91 ||

व्योमाकारं स्वमात्मानं ध्यायेद् दिग्भिर् अनावृतम्।
निराश्रया चित्तिः शक्तिः स्वरूपं दर्शयेत्तदा॥ ९२ ॥
vyomākāraṁ svamātmānaṁ dhyāyed digbhir anāvṛtam |
nirāśrayā citiḥ śaktiḥ svarūpaṁ darśayettadā || 92 ||

किञ्चिद् अङ्गं विभिद्यादौ तीक्ष्णसूच्यादिना ततः।
तत्रैव चेतनां युक्त्वा भैरवे निर्मला गतिः॥ ९३ ॥
kiñcid aṅgaṁ vibhidyādaṁ tīkṣṇasūcyaḍinā tataḥ |
tatraiva cetanāṁ yuktva bhairave nirmalā gatiḥ || 93 ||

चित्ताद्यन्तःकृतिर् नास्ति ममान्तर् भावयेद् इति।
विकल्पानामभावेन विकल्पैर् उज्झितो भवेत्॥ ९४ ॥
cittādyantaḥkṛtir nāsti mamāntar bhāvayed iti |

vikalpānāmabhāvena vikalpair ujjhito bhavet|| 94 ||

माया विमोहिनी नाम कलायाः कलनं स्थितम्।
इत्यादिधर्मं तत्त्वानां कलयन् न पृथग् भवेत्॥ ९५॥
māyā vimohinī nāma kalāyāḥ kalanam sthitam |
ityādidharmam tattvānām kalayan na pṛthag bhavet|| 95 ||

झगितिच्चां समुत्पन्नामवलोक्य शमं नयेत्।
यत एव समुद्भूता ततस् तत्रैव लीयते॥ ९६॥
jhagitīccām samutpannāmavalokya śamam nayet|
yata eva samudbhūtā tatas tatraiva līyate || 96 ||

यदा ममेच्चा नोत्पन्ना ज्ञानं वा कस् तदास्मि वै।
तत्त्वतोऽहं तथाभूतस् तल्लीनस् तन्मना भवेत्॥ ९७॥
yadā mameccā notpannā jñānam vā kas tadāsmi vai |
tattvato'ham tathābhūtas tallīnas tanmanā bhavet|| 97 ||

इच्छायामथवा ज्ञाने जाते चित्तं निवेशयेत्।
आत्मबुद्ध्यनन्यचेतास् ततस् तत्त्वार्थदर्शनम्॥ ९८॥
iccāyāmathavā jñāne jāte cittam niveśayet|
ātmabuddhyānanyacetās tatas tattvārthadarśanam || 98 ||

निर्निमित्तम् भवेज् ज्ञानं निराधारम् भ्रमात्मकम्।
तत्त्वतः कस्यचिन् नैतद् एवम्भावी शिवः प्रिये॥ ९९॥
nirnimittam bhavej jñānam nirādhāram bhramātmakam |
tattvataḥ kasyacin naitad evambhāvī śivaḥ priye || 99 ||

चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित्।
अतश्च तन्मयं सर्वम् भावयन् भवजिज् जनः॥ १००॥
ciddharmā sarvadeheṣu viśeṣo nāsti kutracit|
ataśca tanmayam sarvam bhāvayan bhavajij janaḥ || 100 ||

कामक्रोधलोभमोहमदमात्सर्यगोचरे।
बुद्धिं निस्तिमितां कृत्वा तत्तत्त्वमवशिष्यते॥ १०१॥

kāmakrodhalobhamohamadamātsaryagocare |
buddhiṃ nistimitāṃ kṛtvā tattattvamavaśiṣyate || 101 ||

इन्द्रजालमयं विश्वं व्यस्तं वा चित्रकर्मवत्।
भ्रमद् वा ध्यायतः सर्वम् पश्यतश्च सुखोद्गमः॥ १०२॥
indrajālamayaṃ viśvaṃ vyastaṃ vā citrakarmavat |
bhramad vā dhyāyataḥ sarvaṃ paśyataśca sukhodgamah || 102 ||

न चित्तं निक्षिपेद् दुःखे न सुखे वा परिक्षिपेत्।
भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते॥ १०३॥
na cittaṃ nikṣiped duḥkhe na sukhe vā parikṣipet |
bhairavi jñāyatāṃ madhye kiṃ tattvamavaśiṣyate || 103 ||

विहाय निजदेहस्थं सर्वत्रास्मीति भावयन्।
दृढेन मनसा दृष्ट्या नान्येक्षिण्या सुखी भवेत्॥ १०४॥
vihāya nijadehasthaṃ sarvatrāsmīti bhāvayan |
dṛḍhena manasā dṛṣṭyā nānyekṣiṇyā sukhī bhavet || 104 ||

घटादौ यच् च विज्ञानम् इच्छाद्यं वा ममान्तरे।
नैव सर्वगतं जातम् भावयन् इति सर्वगः॥ १०५॥
ghaṭādau yac ca vijñānam iccādyam vā mamāntare |
naiva sarvagataṃ jātam bhāvayan iti sarvagaḥ || 105 ||

ग्राह्यग्राहकसंवित्तिः सामान्या सर्वदेहिनाम्।
योगिनां तु विशेषोऽस्ति सम्बन्धे सावधानता॥ १०६॥
grāhyagrāhakaśaṃvittiḥ sāmānyā sarvadehinām |
yogināṃ tu viśeṣo'sti sambandhe sāvadhānatā || 106 ||

स्ववद् अन्यशरीरेऽपि संवित्तिमनुभावयेत्।
अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर् भवेत्॥ १०७॥
svavad anyaśarīre'pi śaṃvittimanubhāvayet |
apekṣāṃ svaśarīrasya tyaktvā vyāpī dinair bhavet || 107 ||

निराधारं मनः कृत्वा विकल्पान् न विकल्पयेत्।
तदात्मपरमात्मत्वे भैरवो मृगलोचने॥ १०८॥

nirādhāraṁ manaḥ kṛtvā vikalpān na vikalpayet |
tadātmaparamātmatve bhairavo mṛgalocane || 108 ||

सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः।
स एवाहं शैवधर्मा इति दाढ्याच् चिवो भवेत्॥ १०९॥
sarvajñaḥ sarvakartā ca vyāpakaḥ parameśvaraḥ |
sa evāhaṁ śaivadharmā iti dāḍhyāc civo bhavet || 109 ||

जलस्येवोर्मयो वह्नेर् ज्वालाभङ्ग्यः प्रभा रवेः।
ममैव भैरवस्यैता विश्वभङ्ग्यो विभेदिताः॥ ११०॥
jalasyevormayo vahner jvālābhaṅgyaḥ prabhā raveḥ |
mamaiva bhairavasyaitā viśvabhaṅgyo vibheditāḥ || 110 ||

भ्रान्त्वा भ्रान्त्वा शरीरेण त्वरितम् भुवि पातनात्।
क्षोभशक्तिविरामेण परा सञ्जायते दशा॥ १११॥
bhrāntvā bhrāntvā śarīreṇa tvaritam bhuvi pātanāt |
kṣobhaśaktivirāmeṇa parā sañjāyate daśā || 111 ||

आधारेष्वाथवाऽशक्त्याऽज्ञानाच् चित्तलयेन वा।
जातशक्तिसमावेशक्षोभान्ते भैरवं वपुः॥ ११२॥
ādhāreṣv athavā'śaktyā'jñānāc cittalayena vā |
jātaśaktisamāveśakṣobhānte bhairavaṁ vapuḥ || 112 ||

सम्प्रदायम् इमम् देवि शृणु सम्यग् वदाम्यहम्।
कैवल्यं जायते सद्यो नेत्रयोः स्तब्धमात्रयोः॥ ११३॥
sampradāyam imam devi śṛṇu samyag vadāmyaham |
kaivalyaṁ jāyate sadyo netrayoḥ stabdhamātrayoḥ || 113 ||

सङ्कोचं कर्णयोः कृत्वा ह्यधोद्वारे तथैव च।
अनच्छमहलं ध्यायन् विशेद् ब्रह्म सनातनम्॥ ११४॥
saṅkocaṁ karṇayoḥ kṛtvā hyadhodvāre tathaiva ca |
anackamahalaṁ dhyāyan viśed brahma sanātanam || 114 ||

कूपादिके महागते स्थित्वोपरि निरीक्षणात्।
अविकल्पमतेः सम्यक् सद्यस् चित्तलयः स्फुटम्॥ ११५॥

kūpādiḥ mahāgarte sthitvopari nirīkṣaṇāt |
avikalpamateḥ samyak sadyas cittalayaḥ sphuṭam || 115 ||

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा ।
तत्र तत्र शिवावास्था व्यापकत्वात्क्व यास्यति ॥ ११६ ॥
yatra yatra mano yāti bāhye vābhyantare'pi vā |
tatra tatra śivāvāsthā vyāpakatvātkva yāsyati || 116 ||

यत्र यत्राक्षमार्गेण चैतन्यं व्यज्यते विभोः ।
तस्य तन्मात्रधर्मित्वाच् चिल्लयाद् भरितात्मता ॥ ११७ ॥
yatra yatrākṣamārgēṇa caitanyaṁ vyajyate vibhoḥ |
tasya tanmātradharmitvāc cillayād bharitātmata || 117 ||

क्षुताद्यन्ते भये शोके गह्वरे वा रणाद् द्रुते ।
कुतूहलेक्षुधाद्यन्ते ब्रह्मसत्तामयी दशा ॥ ११८ ॥
kṣutādyante bhaye śoke gahvare vā raṇād drute |
kutūhalekṣudhādyante brahmasattāmayī daśā || 118 ||

वस्तुषु स्मर्यमाणेषु दृष्टे देशे मनस् त्यजेत् ।
स्वशरीरं निराधारं कृत्वा प्रसरति प्रभुः ॥ ११९ ॥
vastuṣu smaryamāṇeṣu dṛṣṭe deśe manas tyajet |
svaśarīraṁ nirādhāraṁ kṛtvā prasarati prabhuḥ || 119 ||

क्वचिद् वस्तुनि विन्यस्य शनैर् दृष्टिं निवर्तयेत् ।
तज् ज्ञानं चित्तसहितं देवि शून्यालायो भवेत् ॥ १२० ॥
kvacid vastuni vinyasya śanair dṛṣṭim nivartayet |
taj jñānaṁ cittasahitaṁ devi śūnyālāyo bhavet || 120 ||

भक्त्युद्रेकाद् विरक्तस्य यादृशी जायते मतिः ।
सा शक्तिः शाङ्करी नित्यम् भवयेत्तां ततः शिवः ॥ १२१ ॥
bhaktyudrekād viraktasya yādrśī jāyate matiḥ |
sā śaktiḥ śāṅkarī nityam bhavayettāṁ tataḥ śivaḥ || 121 ||

वस्त्वन्तरे वेद्यमाने सर्ववस्तुषु शून्यता ।
ताम् एव मनसा ध्यात्वा विदितोऽपि प्रशाम्यति ॥ १२२ ॥

vastvantare vedyamāne sarvavastuṣu śūnyatā |
tām eva manasā dhyātvā vidito'pi praśāmyati || 122 ||

किञ्चिज्ज्ञैर् या स्मृता शुद्धिः सा शुद्धिः शम्भुदर्शने।
न शुचिर् ह्यशुचिस् तस्मान् निर्विकल्पः सुखी भवेत्॥ १२३॥
kiñcijñair yā smṛtā śuddhiḥ sā śuddhiḥ śambhudarśane |
na śucir hyaśucis tasmān nirvikalpaḥ sukhī bhavet|| 123 ||

सर्वत्र भैरवो भावः सामान्येष्वपि गोचरः।
न च तद्व्यतिरेकेण परोऽस्तीत्यद्वया गतिः॥ १२४॥
sarvatra bhairavo bhāvaḥ sāmānyeṣv api gocaraḥ |
na ca tadvyatirekteṇa paro'stītyadvayā gatiḥ || 124 ||

समः शत्रौ च मित्रे च समो मानावमानयोः॥
ब्रह्मणः परिपूर्णत्वात्तिति ज्ञात्वा सुखी भवेत्॥ १२५॥
samaḥ śatrau ca mitre ca samo mānāvamānayoḥ ||
brahmaṇaḥ paripūrṇatvātiti jñātvā sukhī bhavet|| 125 ||

न द्वेषम् भावयेत्क्वापि न रागम् भावयेत्क्वचित्।
रागद्वेषविनिर्मुक्तौ मध्ये ब्रह्म प्रसर्पति॥ १२६॥
na dveṣam bhāvayetkvāpi na rāgam bhāvayetkvacit |
rāgadveṣavinirmuktau madhye brahma prasarpati || 126 ||

यद् अवेद्यं यद् अग्राह्यं यच् चून्यं यद् अभावगम्।
तत्सर्वम् भैरवम् भाव्यं तदन्ते बोधसम्भवः॥ १२७॥
yad avedyaṁ yad agrāhyaṁ yac cūnyaṁ yad abhāvagam |
tatsarvam bhairavam bhāvyam tadante bodhasambhavaḥ || 127 ||

नित्ये निराश्रये शून्ये व्यापके कलनोज्झिते।
बाह्याकाशे मनः कृत्वा निराकाशं समाविशेत्॥ १२८॥
nitye nirāśraye śūnye vyāpake kalanojjhite |
bāhyākāśe manaḥ kṛtvā nirākāśaṁ samāviśet|| 128 ||

यत्र यत्र मनो याति तत्तत्तेनैव तत्क्षणम्।
परित्यज्यानवस्थित्या निस्तरङ्गस् ततो भवेत्॥ १२९॥

yatra yatra mano yāti tattattenaiva tatkṣaṇam |
parityajyānavasthityā nistarāṅgas tato bhavet|| 129 ||

भया सर्वं रवयति सर्वदो व्यापकोऽखिले।
इति भैरवशब्दस्य सन्ततोच्चारणाच् चिवः॥ १३०॥
bhayā sarvaṁ ravayati sarvado vyāpako'khile |
iti bhairavaśabdasya santatoccāraṇāc civaḥ || 130 ||

अहं ममेदम् इत्यादि प्रतिपत्तिप्रसङ्गतः।
निराधारे मनो याति तद्ध्यानप्रेरणाच् चमी॥ १३१॥
aham mamedam ityādi pratipattiprasaṅgataḥ |
nirādhāre mano yāti taddhyānapreraṇāc camī || 131 ||

नित्यो विभुर् निराधारो व्यापकश्चाखिलाधिपः।
शब्दान् प्रतिक्षणं ध्यायन् कृतार्थोऽर्थानुरूपतः॥ १३२॥
nityo vibhur nirādhāro vyāpakaścākhilādhīpaḥ |
śabdān pratikṣaṇam dhyāyan kṛtārtho'rthānurūpataḥ || 132 ||

अतत्त्वम् इन्द्रजालाभम् इदं सर्वमवस्थितम्।
किं तत्त्वम् इन्द्रजालस्य इति दाढ्याच् चमं व्रजेत्॥ १३३॥
atattvam indrajālābham idaṁ sarvamavasthitam |
kiṁ tattvam indrajālasya iti dāḍhyāc camam vrajet|| 133 ||

आत्मनो निर्विकारस्य क्व ज्ञानं क्व च वा क्रिया।
ज्ञानायत्ता बहिर्भावा अतः शून्यम् इदं जगत्॥ १३४॥
ātmano nirvikārasya kva jñānaṁ kva ca vā kriyā |
jñānāyattā bahirbhāvā ataḥ śūnyam idaṁ jagat|| 134 ||

न मे बन्धो न मोक्षो मे भीतस्यैता विभीषिकाः।
प्रतिबिम्बम् इदम् बुद्धेर् जलेष् इव विवस्वतः॥ १३५॥
na me bandho na mokṣo me bhītasyaitā vibhīṣikāḥ |
pratibimbam idam buddher jaleṣv iva vivasvataḥ || 135 ||

इन्द्रियद्वारकं सर्वं सुखदुःखादिसङ्गमम्।
इतीन्द्रियाणि सन्त्यज्य स्वस्थः स्वात्मनि वर्तते॥ १३६॥

indriyadvārakaṁ sarvaṁ sukhaduḥkhādīsaṅgamam |
itīndriyāṇi santyajya svasthaḥ svātmani vartate || 136 ||

ज्ञानप्रकाशकं सर्वं सर्वेणात्मा प्रकाशकः।
एकम् एकस्वभावत्वात्ज्ञानं ज्ञेयं विभाव्यते ॥ १३७ ॥
jñānaprakāśakaṁ sarvaṁ sarveṇātmā prakāśakaḥ |
ekam ekasvabhāvatvātjñānaṁ jñeyaṁ vibhāvyate || 137 ||

मानसं चेतना शक्तिर् आत्मा चेति चतुष्टयम्।
यदा प्रिये परिक्षीणं तदा तद् भैरवं वपुः ॥ १३८ ॥
mānasaṁ cetanā śaktir ātmā ceti catuṣṭayam |
yadā priye parikṣiṇaṁ tadā tad bhairavaṁ vapuḥ || 138 ||

निस्तरङ्गोपदेशानां शतम् उक्तं समासतः।
द्वादशाभ्यधिकं देवि यज् ज्ञात्वा ज्ञानविज् जनः ॥ १३९ ॥
nistaraṅgopadeśānāṁ śatam uktam samāсатаḥ |
dvādaśābhyadhikaṁ devi yaj jñātvā jñānavij janah || 139 ||

अत्र चैकतमे युक्तो जायते भैरवः स्वयम्।
वाचा करोति कर्माणि शापानुग्रहकारकः ॥ १४० ॥
atra caikatame yukto jāyate bhairavaḥ svayam |
vācā karoti karmāṇi śāpānugrahakārakah || 140 ||

अजरामरताम् एति सोऽणिमादिगुणान्वितः।
योगिनीनाम् प्रियो देवि सर्वमेलापकाधिपः ॥ १४१ ॥
ajarāmaratām eti so'ṇimādiguṇānvitah |
yoginīnām priyo devi sarvamelāpakādhipah || 141 ||

जीवन् अपि विमुक्तोऽसौ कुर्वन् अपि न लिप्यते।
jīvann api vimukto'sau kurvann api na lipyate |

श्री देवी उवाच।
śrī devī uvāca |

इदं यदि वपुर् देव परायाश्च महेश्वर ॥ १४२ ॥
idaṁ yadi vapur deva parāyāśca maheśvara ॥ 142 ॥

एवमुक्तव्यवस्थायां जप्यते को जपश्च कः।
ध्यायते को महानाथ पूज्यते कश्च तृप्यति ॥ १४३ ॥
evamuktavyavasthāyāṁ japyate ko japaśca kaḥ |
dhyāyate ko mahānātha pūjyate kaśca tṛpyati ॥ 143 ॥

हूयते कस्य वा होमो यागः कस्य च किं कथम्।
hūyate kasya vā homo yāgaḥ kasya ca kiṁ katham |

श्री भैरव उवाच।
śrī bhairava uvāca |

एषात्र प्रक्रिया बाह्या स्थूलेष्व एव मृगेक्षणे ॥ १४४ ॥
eṣātra prakriyā bāhyā sthūleṣv eva mṛgekṣaṇe ॥ 144 ॥

भूयो भूयः परे भावे भावना भाव्यते हि या।
जपः सोऽत्र स्वयं नादो मन्त्रात्मा जप्य ईदृशः ॥ १४५ ॥
bhūyo bhūyaḥ pare bhāve bhāvanā bhāvyate hi yā |
japaḥ so'tra svayaṁ nādo mantrātmā japyā īdṛśaḥ ॥ 145 ॥

ध्यानं हि निश्चला बुद्धिर् निराकारा निराश्रया।
न तु ध्यानं शरीराक्षिमुखहस्तादिकल्पना ॥ १४६ ॥
dhyānaṁ hi niścalā buddhir nirākārā nirāśrayā |
na tu dhyānaṁ śarīrākṣimukhahastādikalpanā ॥ 146 ॥

पूजा नाम न पुष्पाद्यैर् या मतिः क्रियते दृढा।
निर्विकल्पे महाव्योम्नि सा पूजा ह्यादराल् लयः ॥ १४७ ॥
pūjā nāma na puṣpādyair yā matiḥ kriyate dṛḍhā |
nirvikalpe mahāvyomni sā pūjā hyādarāl layaḥ ॥ 147 ॥

अत्रैकतमयुक्तिस्थे योत्पद्येत दिनाद् दिनम्।
भरिताकारता सात्र तृप्तिर् अत्यन्तपूर्णता ॥ १४८ ॥

atraikatamayuktisthe yotpadyeta dinād dinam |
bharitākāratā sātra tṛptir atyantapūrṇatā || 148 ||

महाशून्यालये वह्नौ भूताक्षविषयादिकम्।
हूयते मनसा सार्धं स होमश् चेतनासुचा ॥ १४९ ॥
mahāśūnyālaye vahnau bhūtākṣaviṣayādikam |
hūyate manasā sārdham sa homaś cetanāsrucā || 149 ||

यागोऽत्र परमेशानि तुष्टिर् आनन्दलक्षणा।
क्षपणात्सर्वपापानां त्राणात्सर्वस्य पार्वति ॥ १५० ॥
yāgo'tra parameśāni tuṣṭir ānandalakṣaṇā |
kṣapaṇātsarvapāpānām trāṇātsarvasya pārvati || 150 ||

रुद्रशक्तिसमावेशस् तत्क्षेत्रम् भावना परा।
अन्यथा तस्य तत्त्वस्य का पूजा काश्च तृप्यति ॥ १५१ ॥
rudraśaktisamāveśas tatkṣetram bhāvanā parā |
anyathā tasya tattvasya kā pūjā kāśca tṛpyati || 151 ||

स्वतन्त्रानन्दचिन्मात्रसारः स्वात्मा हि सर्वतः।
आवेशनं तत्स्वरूपे स्वात्मनः स्नानम् ईरितम् ॥ १५२ ॥
svatantrānandacinmātrasārah svātmā hi sarvataḥ |
āveśanam tatsvarūpe svātmanah snānam īritam || 152 ||

यैर् एव पूज्यते द्रव्यैस् तर्प्यते वा परापरः।
यश्चैव पूजकः सर्वः स एवैकः क्व पूजनम् ॥ १५३ ॥
yair eva pūjyate dravyais tarpyate vā parāparah |
yaścaiva pūjakaḥ sarvaḥ sa evaikaḥ kva pūjanam || 153 ||

व्रजेत्प्राणो विशेष् जीव इच्चया कुटिलाकृतिः।
दीर्घात्मा सा महादेवी परक्षेत्रम् परापरा ॥ १५४ ॥
vrajetprāṇo viśeḥ jīva iccayā kuṭilākṛtiḥ |
dīrghātmā sā mahādevī parakṣetram parāparā || 154 ||

अस्यामनुचरन् तिष्ठन् महानन्दमयेऽध्वरे।
तया देव्या समाविष्टः परम् भैरवमाप्नुयात् ॥ १५५ ॥

asyāmanucaran tiṣṭhan mahānandamaye'dhvare |
tayā devyā samāviṣṭaḥ param bhairavamāpnuyāt || 155 ||

षट्शतानि दिवा रात्रौ सहस्राण्येकविंशतिः।
जपो देव्याः समुद्दिष्टः सुलभो दुर्लभो जडैः॥ १५६॥
वरितिन्
सकारेण बहिर्याति हकारेण विषेत् पुनः।
हंसहंसेत्यमुं मन्त्रं जीवो जपति नित्यशः॥१५६॥
ṣaṭśatāni divā rātrau sahasrāṇyekaviṁśatiḥ |
japo devyāḥ samuddiṣṭaḥ sulabho durlabho jadaiḥ || 156 ||

variation

sakāreṇa bahiryāti hakāreṇa viṣet punaḥ |
haṁsahaṁsetyamunḥ mantraṁ jīvo japati nityaśaḥ ||156||

इत्येतत्कथितं देवि परमामृतम् उत्तमम्।
एतच् च नैव कस्यापि प्रकाश्यं तु कदाचन॥ १५७॥
ityetatkathitaṁ devi paramāmṛtam uttamam |
etac ca naiva kasyāpi prakāśyaṁ tu kadācana || 157 ||

परशिष्ये खले क्रूरे अभक्ते गुरुपादयोः।
निर्विकल्पमतीनां तु वीराणाम् उन्नतात्मनाम्॥ १५८॥
paraśiṣye khale krūre abhakte gurupādayoḥ |
nirvikalpamatīnāṁ tu vīraṇām unnatātmanām || 158 ||

भक्तानां गुरुवर्गस्य दातव्यं निर्विशङ्कया।
ग्रामो राज्यम् पुरं देशः पुत्रदारकुटुम्बकम्॥ १५९॥
bhaktānāṁ guruvargasya dātavyaṁ nirviśaṅkayā |
grāmo rājyaṁ puraṁ deśaḥ putradārakuṭumbakam || 159 ||

सर्वम् एतत्परित्यज्य ग्राह्यम् एतन् मृगेक्षणे।
किम् एभिर् अस्थिरैर् देवि स्थिरम् परम् इदं धनम्।
प्राणा अपि प्रदातव्या न देयं परमामृतम्॥ १६०॥
sarvam etatparityajya grāhyaṁ etan mṛgekṣaṇe |

kim ebhir asthirair devi sthiram param idam dhanam |
prāṇā api pradātavyā na deyaṁ paramāmṛtam || 160 ||

श्री देवी उवाच ।
śrī devī uvāca |

देवदेव माहदेव परितृप्तास्मि शङ्कर ।
रुद्रयामलतन्त्रस्य सारमद्यावधारितम् ॥ १६१ ॥
devadeva māhadeva paritr̥ptāsmi śaṅkara |
rudrayāmalatantrasya sāramadyāvadhāritam || 161 ||

सर्वशक्तिप्रभेदानां हृदयं ज्ञातमद्य च ।
इत्युक्त्वानन्दिता देवि कण्ठे लग्ना शिवस्य तु ॥ १६२ ॥
sarvaśaktiprabhedānāṁ hṛdayaṁ jñātamadya ca |
ityuktvānanditā devī kaṇṭhe lagnā śivasya tu || 162 ||